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# ANCIENT HISTORY

OF THE

EGYPTIANS, CARTHAGINIANS, ASSYRIANS, MEDES  
AND PERSIANS, GRECIANS AND  
MACEDONIANS.

BY CHARLES ROLLIN,

LATE PRINCIPAL OF THE UNIVERSITY OF PARIS, PROFESSOR OF ELOQUENCE  
IN THE ROYAL COLLEGE, AND MEMBER OF THE ROYAL ACADEMY  
OF INSCRIPTIONS AND BELLES LETTÈRES.

TRANSLATED FROM THE FRENCH.

TO WHICH IS PREFIXED,

A LIFE OF THE AUTHOR,

BY THE REV. R. LYNAM, A. M.

ASSISTANT CHAPLAIN TO THE MAGDALEN HOSPITAL.

IN EIGHT VOLUMES.

FROM THE FIFTEENTH LONDON EDITION, REVISED AND CORRECTED

VOL. I.



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## ADVERTISEMENT.

In this edition the learned quotations have been carefully examined and corrected: and, what has long been a *desideratum* in all the English editions, a **LIFE** of the **AUTHOR** has been prefixed.

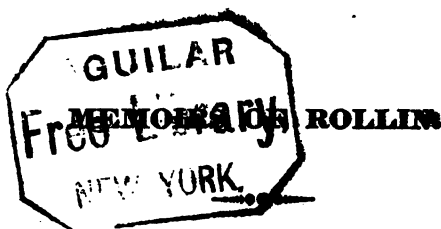
The publishers therefore think they may fairly affirm, that the present is the most complete edition ever published.

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It is a remarkable instance of literary injustice, that the Author of the *Ancient History*, while describing the events of empires, and delineating the manners of nations, and the characters of individuals, has been suffered (in this country at least) to have the actions of his own life condemned to the silence of utter oblivion. Numerous editions of these volumes have passed, in all forms, through the British press, without the smallest memoir having been conceded to the spotless fame of the learned writer. A curiosity to become acquainted with the lives of those whose works have gratified us, and a desire of comparing their actions in the turbulence of the world with their sentiments in the calm of the closet, are feelings so natural and universal, that we trust we shall not be refused the thanks of the English readers of Rollin, for endeavouring to supply, from the best sources to which we have access, a sketch of the life of the amiable historian.

Charles Rollin was born in the city of Paris, on the 30th of January, 1661. He derived no celebrity from his parentage: he was the second son of a cutler at Paris, and was originally destined, like his elder brother, to follow the business of his father. A Benedictine friar, whom he sometimes served at mass, discovered in him more intelligence and love of learning, than he could submit to see sacrificed to a mechanical occupation. He declared to Rollin's mother his opinion of her son's ability, and descanted upon the advantage of cultivating such eminent talents. The affectionate parent, who was a widow, thought herself precluded by necessity from a scheme which her discernment approved. She urged her inability to defray the expenses of a learned education for her son: but this obsta-



cle being afterwards surmounted by the zeal of the benevolent ecclesiastic,\* young Rollin was dismissed from toils to which he was superior, and full of eager delight commenced the more pleasing labours of the college.

He pursued his studies with that avidity 'which grows by what it feeds on;' and the wonderful celerity of his progress soon requited the patronage of his Benedictine friend. The amiableness of his heart disclosed itself as visibly as the quickness of his genius. The alteration of his views and circumstances did not swell his bosom into any disdain of his former condition; and his behaviour to his mother was changed in nothing, but the greater delicacy of his tenderness and submission. She was made to participate in the triumphs and honours of her son; as she often found, under her humble mansion, persons of high birth and eminent stations soliciting that young Rollin might pass the vacations with their sons, who were his fellow-students at college.

After having studied the *humanities* and philosophy at the college of Plessis, he devoted three years to theology at the Sorbonne, one of the most famous schools in Europe for divinity. His teacher in rhetoric was M. Hersan, a professor of considerable reputation in France. This gentleman conceived such an exalted opinion of Rollin's virtue and abilities, that he declared he was sometimes tempted to call him *divine*. When any composition of prose or verse was required from him, the professor was not ashamed to commend his pupil even to the disparagement of himself. 'Apply (he would say) to Rollin; he will do it better than I can.'

When M. Hersan relinquished his duties at the college of Plessis, our Author, though only in the twenty-third year of his age, was judged by the university competent to succeed so able and learned a master. Nothing but his own modesty debarred him from the honour; he consented

\* He obtained for young Rollin 'une bourse' at the college of Plessis. Speaking of the '*boursiers*,' Rollin observes, (*Traité des Etudes*, tom. 4, p. 371.) '*Ils sont les enfants de la maison; et les collèges, dans leur origine, ont été fondés pour eux.*' They are upon the foundation, therefore, like the scholars at the colleges of Cambridge.

† Vie de Rollin prefixed to *Traité des Etudes*. To this, once for all, we acknowledge many obligations.



however, to become professor of an inferior class, and in 1687 was advanced to the chair of rhetoric. In the following year M. Hersan, with the permission of the king, resigned, in favour of Rollin, the professorship of eloquence in the royal college.

The warm eulogies and accumulated benefits which our Author received from his venerable master, might have awakened in hearts, less susceptible than his, some lively emotions of gratitude. Rollin always delighted to pay the most affectionate acknowledgments to his benefactor. At the end of his second volume of *Traite des Etudes*, he has given to the world M. Hersan's character, which, if drawn with fidelity, (and we doubt not it is,) exhibits a union of learning and virtue, to which there are few parallels. He thus speaks of him: 'He was accustomed to behave towards me in the character of parent as well as master, having always loved me as his son. In the classes he took particular care of my instruction, destining me even then to be his successor. I can say, without flattery, that no one ever possessed greater talent for making his pupils relish the beauties of authors, and for inspiring them with emulation. The funeral oration of M. Le Teller, chancellor, which he pronounced in the Sorbonne, and which is the only piece of prose that he permitted to be published, is sufficient to show how far he excelled in delicacy of taste; and the verses which we have from his pen may pass for models in that kind of composition. But he was still more estimable for the qualities of his heart, than those of his mind. Kindness, simplicity, modesty,\* disinterestedness, contempt of riches, generosity carried almost to excess, these virtues constituted his character. He never availed himself of the unbounded confidence which a powerful minister† placed in him, except for the purpose of obliging others. At the time I was principal of the college of Beauvais, he sacrificed, from kindness to myself and love to the public, two thousand crowns to defray there the expense of some necessary repairs and em-

\* 'He would never allow himself to be chosen rector of the university.'

† M. de Louvois.



bellishments. But the last years of his life, though spent in retirement and obscurity, surpassed all the rest. He withdrew to Compiègne, the place of his birth. There, separated from all society, occupied solely in the study of sacred history, which had always been his delight, having continually in his mind the thought of death\* and eternity, he devoted himself entirely to the service of the poor children of the town. He built for them a school, perhaps the most handsome in the kingdom, and established a master for their instruction. He fulfilled the office of one himself; he assisted very frequently at their lessons: he almost always had some of them at his table: he clothed many: he distributed to all, at stated seasons, different rewards for their encouragement: and his sweetest consolation was to think, that after his death these children would make for him the same prayer that the famous Gerson, whose humility led him to become schoolmaster at Lyons, requested in his will to be made for him by his pupils: "My God, my Creator, have pity upon thy poor servant, John Gerson." He has had the blessing to die poor, in some sort, in the midst of the poor; that which remained of his property having hardly sufficed for a last endowment which he had made of *Sisters of Charity* for the instruction of girls, and the care of sick persons.'

Such was the preceptor; and we shall see the pupil, who has given this account, practising similar virtues, and engaged in occupations equally useful. Although Rollin was intrusted, at an early period of life, with the duties of a very important situation, he acquitted himself in them with all the wisdom and gravity of age, no less than with the zeal and activity of youth. Considering that nothing could be more necessary to a student than a knowledge of his native tongue, he required his pupils to pay a more strict attention to the French language, and to make themselves familiar with the *chefs d'œuvre* of poetry and eloquence which it contains. Classical learning appears to have been in a declining state; for the knowledge of the

\* 'He published a collection of extracts which he had made upon this subject, called, *Pensees edifiantes sur la mort, tirees des propres paroles de l'Ecriture sainte et des saints Peres.*'



Greek language had been so much neglected, that Rollin is called the reviver of it in the university. To fix the minds of his pupils more attentively upon their studies, he established examinations, to which the public were admitted, and in which it was the duty of the scholars to give an account of, and answer questions relative to, the Latin or Greek authors they had read during the preceding years. These exercises were found so useful, and were so agreeable to the taste of the nation, that without any decree of the university, they were adopted by all the colleges; and from those they passed into private schools, and penetrated (our Author tells us) into all the provinces.

Although sensible of the duty of respecting the customs of the university, there was one practice to which he declared an invincible repugnance, from that love of propriety which in his bosom was paramount to all other considerations. It was the custom, supported much more by its antiquity than its wisdom, for the professors to compose tragedies, the parts of which were sustained by the pupils. Rollin argues most strenuously in his fourth volume of *Traité des Etudes* against these theatrical exhibitions: and as part of his reasoning applies to the annual performances of Terence's plays, at one of our great public schools, it may be worth while to give a short abstract of his opinions upon the subject.

After adverting to the inconvenience and the labour to which the professors were subjected by the practice, he complains that it often happened that the scholars, under the pretext of preparing for the tragedy, abandoned or neglected their regular studies for nearly two months. He next alludes to the expenses incurred. He declares that the pupils did not gain even the advantage of improving their elocution: that Quintilian\* remarks after Cicero, that there is a great difference between the delivery of players and orators: why, therefore, accustom the young to a faulty manner, which they will be compelled to abandon,

\* Ne gestus quidem omnis ac motus a comœdis petendus est. Quanquam enim utrumque eorum ad quemdam modum præstare debet orator, plurimum tamen abest a scenico. *Quintil. lib. 1. cap. 11.*



when they come to speak upon real business in public? He adds, that the greatest objection against scenical exhibitions, is the injury which it is probable will be inflicted upon the piety and morals of the young performers. It is natural enough they should be seized with a desire of gaining ocular instruction in the best manner of filling their parts; and for that purpose they may frequent the theatre too often, and imbibe such a taste for plays, as may be followed with fatal results. If our seminaries are to be converted into playhouses, the passion of love, even in its most honourable form, should be excluded. All that makes one feel the impression of love (says M. de Fenelon,\*) 'the more it is softened and disguised, the more dangerous it appears to me.' M. de Rochefoucault condemns plays for the same reason.

Rollin's concluding objection is of such a solemn and weighty nature, that we shall give the translation of his own words:—'There had crept in an abuse still more intolerable, one expressly forbidden by the law of God,† (I know not what was the origin of the prohibition,) and which kept its ground a long time in the university: it was that of robing the young pupils in female dresses in the tragedies. Can the world have been ignorant during so many years, that such a custom (to use the expression of Scripture) was an abomination in the sight of God? The imprudence of some person, who perhaps had little knowledge, or little religion, may have first introduced it; and men afterwards followed, without reflection, a prac-

\* Education des Filles.

† 'The woman shall not wear that which pertaineth unto a man, neither shall a man put on a woman's garment, for all that do so are abomination unto the Lord thy God.' *Deut.* xxii. 5.

In Bishop Mant's Bible we meet with the following note to this passage. 'It was an idolatrous custom for men to wear the flowered garments of women, when they worshipped Venus; and for women to wear a coat of mail and armour, when they worshipped Mars; these dresses being accounted more pleasing to them, as better suiting their particular characters; for Venus was supposed to be the goddess of pleasure and love, and Mars the god of arms and war. The idolatrous notion of deities of different sexes was a great corruption of the knowledge of the true God; and gave great occasion for debauchery and impurities, even in their religious worship. It was this custom which the present law was designed to discountenance.' *Lowman.*

Without questioning the correctness of this statement, we may observe, that the prohibition, 'a man shall not put on a woman's garment,' is so express and unqualified, that every violation of it, for whatever purpose, must be accounted a sin. The words 'all that do so are abomination unto the Lord,' declare the sin to be of such a heinous nature that a Christian should tremble at the thought of being wantonly guilty of it.



tice which they found established. Since the university has forbidden it, all persons have opened their eyes, and complied with a regulation so wise and necessary. Those who had the most concern in it, were chiefly persuaded by what they heard related of a gentleman who was an able professor,\* and still more remarkable for his virtue; who at his death evinced extreme pain at having followed a custom, which he knew had been to some scholars an occasion of immorality (*déréglement*). That is the time and situation in which we should place ourselves to judge soberly of what we should follow, and what we should avoid.'

M. Rollin proceeds with obvious satisfaction to relate the manner in which the exhibition of tragedies was formally condemned by the corporation of the city of Toulouse, and literary exercises adopted instead at the college of Esquile. In our author's time most of the colleges at Paris had relinquished the obnoxious custom, and it was afterwards totally abandoned at the university. Why do we (who often boast so loudly of our superior virtue and discernment) retain amongst us a practice which was condemned in France, and exploded from the country, nearly a century ago? If all the force of Rollin's arguments respecting the criminality of such a custom could be annihilated, what possible benefit can accrue from the annual performances at Westminster-school? Although we must admire the delicacy and philanthropy of many of Terence's sentiments, yet the ideas which predominate in his scenes, are those of soft lovers and lying slaves. How far the scholars of Westminster are obliged to submit to these scenic exhibitions, and how far the yoke is one which cannot be discarded, is a deliberation which concerns those who are intrusted with the government of the school. It cannot be impossible that the female characters at least should be expunged: and is it not fit that moral propriety should be more consulted than dramatic harmony? Parents, who consider it the most important part of their duty carefully to guard the virtuous principles of their chil-

\* M. de Belleville, professor of rhetoric in the college of Fleuriau.



dren, cannot follow a more zealous guide than the amiable Rollin. We warn them, therefore, to hesitate before they sanction a custom from which his feelings always recoiled with the most lively abhorrence.

After having held the professorship of rhetoric at the college of Plessis with great reputation for the space of eight or ten years, our author resigned his post, with the view of devoting his leisure to the study of ancient history. But his absence from the university was short; he was recalled in the end of the year 1694 to fill the situation of rector. This dignity he enjoyed two years successively; which prolongation of his office was a rare distinction, and an honourable proof of the confidence which Alma Mater reposed in his zeal and abilities.

Of the numbers of strangers who visit Paris, to gratify their curiosity, and indulge in pleasure, how many are ignorant that the capital of luxuries contains a venerable seat of learning. The metropolitan university of France is renowned for the antiquity of its origin, the eminence of its professors, and the erudition of its scholars. Pope Honorius III. called it *a paradise of delights which the hand of the Most High had planted at Paris, the school of all kinds of literature*. The University styled herself the *eldest daughter of kings*; a title which she might justly assume on account of the many important privileges anciently bestowed upon her by royal favour. Her schools at first consisted of four divisions, according to the number of nations or tribes, of which she formed the university. The distinction of nations or tribes was afterwards merged in the four faculties of divinity, civil and canon law, physic, and the sciences. The rector was the supreme head of the whole body.

On being elected to this high station, Rollin presided in it with the most laudable vigilance and assiduity: he was strict in maintaining the discipline of the colleges: he revived the ancient customs, and introduced some salutary reforms. He complied with the statutes of the university which enjoined him to visit the colleges; although his predecessors had thought themselves at liberty to neglect



this useful duty. He converted into a law the practice of commencing the lecture, in the classes of humanity and philosophy, with the explanation of some passage of scripture. With the same view of extending biblical knowledge, he published, for the benefit of the inferior classes, a collection of maxims selected from the Old and New Testament. Although there was no man more humble and inoffensive, when he was only personally concerned; he was very tenacious of the rights of his office, considering that the dignity of the university was united with his own. 'At a public thesis of law (says Amelot de la Housaye), he would never suffer that the archbishop of Sens, Fortin de la Hoguette, should take precedence of him.' He mortified the pride of another archbishop with a severe reproof of a practical nature. At the feast of Candlemas, it was the rector's duty, prescribed by ancient custom, to present a wax taper to the king and the queen, and, among other eminent persons, to the archbishop of Paris. The metropolitan, M. de Harlay, not feeling much gratification at this honour, adopted a very unceremonious method of receiving it. Upon the arrival of the deputies of the university, a gentleman of his household appeared, who made the archbishop's apologies, and received the taper in his stead. M. Rollin, aware of the indignity put upon his predecessors, and expecting the same himself, took suitable precautions, and determined to resent indifference with indifference. When, therefore, he had arrived, with all his train, in the court before the porch of Notre-Dame, instead of waiting upon M. de Harlay, he sent the syndic of the university with orders to carry the taper to the archbishop's gentleman.

His office of rector expiring, Rollin was engaged in superintending the education of the nephews of Cardinal de Noailles. The Abbe Vittement recalled him to a public station by obtaining for him the place of Principal of the college of Beauvais. Rollin at first expressed some repugnance at the thought of filling such a situation; not, we suppose, from any indolent love of ease, but from an anxious sensibility which magnified in his apprehension the



difficulties he would have to encounter. Such appears to have been the state of his feelings when he wrote to M. Duguet, a learned theologian, by whose persuasion chiefly Rollin's scruples were overcome. 'You have almost forced me (declares our author to him) to undertake an important and difficult office; you are bound to assist me in bearing the weight of it. I have to instruct in religion, youths who are becoming numerous; it is for you to furnish me with such lights and instructions as I ought to impart to them.' The connexion of learned men is often as advantageous to the public, as it is agreeable to themselves. The consequence of Rollin's entreaty was, that M. Duguet composed his *Commentaires sur l'ouvrage des six jours et sur la Genese*. The first volume of this work, printed separately under the title of *Explication sur l'ouvrage des six jours*, is an excellent performance, in which the useful throughout is enlivened with the agreeable.\*

The college of Beauvais soon exhibited proofs of the estimation in which Rollin's talents were held by his countrymen. This society, which previously had been almost deserted, began to abound with scholars under the government of its new principal. A singular instance is given of the uncommon reputation which he enjoyed. A rich gentleman of one of the provinces, attracted by Rollin's fame, brought his son to be received as a pensioner in the college of Beauvais. Rollin declared his inability to admit him, as the number of pensioners was already inconveniently great; and, to convince the father, he conducted him through all the apartments and dormitories, which were completely occupied. However, parental expectation was not to be so easily frustrated: 'I have come to Paris (exclaimed the father) on purpose to bring you my son; I shall depart to-morrow, and I will send him to you with a bed; I have but him, you may put him in the court, in the cellar, if you please, but let him be in your college, and from that moment I shall have no uneasiness about him.' The goodness of Rollin could not resist such an ap-



peal as this. He was obliged to receive the youth, and to dispose of him in his own apartments, until he could place him amongst the other scholars.

In our Author's time, the duties of a principal resembled those of a master of a seminary, more than of a head of a college, in modern days. It was his province, not only to guard the discipline, and preside over the studies of the scholars, but also to instruct them in religious and moral duties, and even attend to their diet, and personal comforts. With what care, what vigilance and affection, each of these parts of his office should be fulfilled, Rollin has explained at length in his *Traite des Etudes*. The description must have been easy to him; for (according to the testimony of those who knew him), in particularizing the duties of a principal, he has given the details of what was his own invariable practice.

He endeavoured to perpetuate among his countrymen the accomplishments of learning, and the principles of correct taste. There is no purer joy (he declares\*) to a scholar and a man of virtue, than to contribute by his exertions to qualify youths for the office of skilful professors; and the pleasure is heightened, if he acts upon motives of gratitude, to repay, in some measure, the benefits which he himself has received from the university. Rollin's actions were in conformity with this generous sentiment. He was too amiable not to be warmed with a grateful remembrance of the manner in which he himself had been raised to eminence; it was impossible he should forget the benevolence of his Benedictine friend, the favours of M. Hersan, and the dignities which the university had bestowed upon him. He acquitted these obligations by labouring to advance others in that honourable course which he himself had trodden. One of the most learned of his pupils was M. Crevier, the author of several voluminous works. This gentleman continued Rollin's Roman history, but in the task has proved himself inferior to his master. He published also, besides other works, a history of

\* *Traite des Etudes*.



the Roman emperors; and there is an edition of Livy, which passes under his name, although he is not entitled to the credit of the whole performance. The origin of this work deserves to be recorded. The notes of Crevier's Livy, which are concise and learned, were the result of literary conversations held between Rollin, some of the professors of the college of Beauvais, the Abbe d'Asfeld, and others. M. Crevier, as the youngest person, had the task of digesting and compiling the matter of these discussions. They took place when the duties of the college were finished, and originated in the zeal of Rollin, who considered them as no more than a recreation. Thus, even the leisure of this learned man was ingeniously employed, and became productive of benefit to the republic of letters.

But no virtues and no qualifications, however distinguished, could protect him from the rage of religious animosity. He was persecuted for *Jansenism*, a crime which those, who are not much acquainted with theological controversies, may desire to be explained to them. The name of Cornelius Jansen or Jansenius, bishop of Ypres, has become celebrated on account of his posthumous work, called *Augustinus*, which is deeply impregnated with Calvinistic sentiments. About the middle of the seventeenth century this book was made the pretext of a violent controversy in France. The Jesuits, incensed against the followers of Jansen, and inflamed with the lust of dominion, more perhaps than the love of truth, caused the following articles, as expressing the bishop of Ypres's faith, to be condemned by the Faculty of Theology at Paris, and afterwards by Pope Innocent the Tenth.

1. There are divine precepts which even good men cannot obey without the assistance of God.

2. That no man can resist the influence of divine grace on his mind.

3. That to render human actions meritorious, it is not necessary for them to be free from necessity, but constraint.

4. That the doctrine of free-will is a gross error.

5. That Jesus Christ died not for all men, but only for the elect



The Jansenists uttered complaints and replies : and as the propositions, which were declared heretical, were not given in the words of Jansen, they denied that they were to be found in his book. In the sequel, the two parties were entangled in a vehement dispute concerning the extent of divine grace. The Jesuits maintained, 'that there is a general grace bestowed upon all mankind, but in such a sense subordinated to free-will, that this grace is rendered efficacious or inefficacious as the will chooses, without any additional assistance from God, and without needing any thing exterior to itself to make its operations effectual ; on which account it is distinguished by the epithet *sufficient*. The Jansenists, on the contrary, affirm, that no grace is actually sufficient, unless it be also efficacious ; that is, that all those principles which do not determine the will to act effectively, are insufficient for action, because, they say, no one can act without efficacious grace.'\* The ablest advocates of the Jansenists were M. Arnauld, and other members of the Society of Port Royal ; together with the celebrated Blaise Pascal, a man whose profound and universal genius it is impossible to contemplate without astonishment. If it were ever allowable to rejoice at a controversy, it would be when it gives birth to such admirable works as Pascal's *Provincial Letters*. The eloquence of Frenchmen of the most opposite tastes and sentiments, has been employed in panegyryzing this extraordinary production. It was the opinion of Voltaire, that the best comedies of Moliere do not surpass the *Provincial Letters* in wit, nor the discourses of Bossuet excel them in sublimity. The Bishop of Meaux himself, who is perhaps the most eloquent of all the moderns, being interrogated what work (omitting his own writings) he should most desire to be the author of, answered, the *Provincial Letters*. D'Alembert and Boileau have contributed eulogies equally warm and unqualified as the preceding. The work, which so many acute judges have conspired to praise, was eventually the chief cause of the extinction of the order of the Jesuits. Pascal made a transition from the subject of suf-

\* *Provincial Letters* Letter 2.



scient and efficacious grace, to attack the principles and morality of his adversaries : and he exposed their artful iniquity with so much pungency of ridicule, and so much vehemence of reproof, that they became universally contemptible. Although their order was not suppressed in Europe, nor expelled even from France, till more than a century afterwards ; yet they gradually lost their authority, and were unable to withstand the kindness and the weight of those arguments which Pascal had taught their enemies to wield against them. They retained their power, however, long enough to inflict consummate vengeance upon the society of Port Royal. When the ferocious Jesuit Michael Le Tellier was appointed confessor to Louis XIV., that monastery, which had become illustrious by the residence of learned scholars, and devout nuns, was razed to the ground, and the very dead disinterred to gratify the revenge of the disciples of the fanatic Loyola.

Rollin's offences consisted in the constancy with which he retained his friendship for some of the exiled members of Port Royal, and in the courage which animated him to write in defence of what he considered to be the doctrines of truth. Thus rendering himself hateful to a powerful party, he became the victim of their intrigues, and was finally ordered to quit the college of Beauvais. He bore this injury with great magnanimity. Although compelled unjustly to forego the duties of a principal, he still retained the most anxious regard for the youth over whom he had presided. His chief concern was to see such a successor in his place, as would be most competent to support the interests and reputation of the college. The person whom his own judgment approved was M. Coffin : and when he was assured that the appointment of this gentleman was agreeable to others as well as himself, he found his bosom relieved of the greatest inquietude which disturbed him. On the evening of the 6th of June, 1712, after having paid in chapel the sacrifice of devotion to his heavenly Protector, Rollin silently left the college, without any attendant, and with little consolation but what was afforded him by a mind conscious of its integrity. The scholars were not aware



till after his departure, that the connexion with their virtuous principal was dissolved. When the unwelcome intelligence was announced to them, then (says M. Crevier, who was a witness of the scene) it was evident how much Rollin was beloved. As soon as it was known with certainty, that he had departed from the college never to enter it again in his former capacity, the grief of the scholars was loud and universal. The *Boursiers* expressed their regret in a more honourable manner than by empty lamentations. Rollin had been accused of negligence to them in particular: in order to confute this calumny, and repair as far as possible an injury to which they had been accessary, they addressed to him a letter, and all put their signatures to a testimonial, avouching their deepest respect and gratitude to the master from whom they had been so unexpectedly separated.

Rollin fixed his residence in a retired part of Paris, where he had purchased a small house, which he inhabited until his death. The concerns of education, and the interests of the youth of France, still occupied his attention. His solitude was constantly intruded upon by parents, who came to consult him respecting their children. They seemed to think they should not fully discharge their duty to their offspring, unless they sought the benefit of M. Rollin's judicious advice. His kindness satisfied the parental anxieties of all who approached him; but his most tender regard was reserved for his late scholars of the college of Beauvais. In this M. Coffin sympathized with him, and paid so much deference to his predecessor's judgment, as not to venture to undertake any thing of importance without his counsel.

The fruit of Rollin's leisure, and first production from his pen, was an edition of Quintilian's *Institutions*, which has been republished in London, and is the chief edition which is used in the schools of our Gallic neighbours. In this publication our Author gave a preface, written in pure Latin, ably characterizing the merit of the great Roman rhetorician, and explaining the utility of his work for the purpose of forming both the orator and the man of virtue.



As the book was designed chiefly for juvenile scholars, he retrenched those parts of the author, which seemed obscure and redundant. He elucidated the text with a selection of short notes, and prefixed a summary to the head of each chapter.

This edition appeared in 1715, and the same year the university appointed him *Procureur*, or chief of the nation of France. In this office he had an opportunity of giving public specimen of that eloquence, in the study and explanation of which so many years of his life had been employed. The regency under Louis XV. had just bestowed upon the citizens the privilege of gratuitous instruction: which favour they were enabled to grant by securing a fixed stipend to each professor of the university. The funds to defray these salaries, were levied from the department of the Post. This tax was no more than a debt of justice to the university, which had made the first attempt, in France, for the establishment of posts, by those messengers who used to conduct the young students from foreign nations to Paris, and were the only agents of communication between them and their country. Rollin having to express the public thanks for the bounty of Louis, endeavoured (as he himself informs us\*) to explain the earnest and careful manner in which the university laboured to imbue the minds of her scholars not only with learning, but much more with tenets of probity and religion. His discourse was so gratifying to the members of the learned body, which he represented, that they requested him to expand his thoughts, and to discuss in detail what he had been obliged to treat in a very brief and cursory manner. The following is their decree, extracted from the records of the university.

\* Anno Domini 1720, die 13 Januarii.

Placuit per amplissimum Rectorem, Universitatis nomine, gratias maximas agi haberique domino Carolo Rollin, cumque ei precibus agi, ut orationem suam typis imprimat

\* Dedication to *Traite des Etudes*.



ac faciat publici juris ; sin vinci modestia non possit, saltem partem eam suæ orationis quæ est de Ratione docendi in Academia Parisiensi usurpari consueta, fusius aliquanto atque uberius, per singula capita explicet, etc. Atque ita ab amplissimo Rectore conclusum fuit signatum Coffini, Rector.'

Considering this request as obligatory as a command, Rollin took up his pen, and produced his *Traité des Etudes, or Manner of Teaching and Studying the Belles Lettres*. This work, which is very comprehensive in its plan, is divided into six parts. In the first, the Author treats of the study of languages, the French, the Latin, and the Greek. In the second, he discourses of poetry ; and in the third, of rhetoric. The two next are appropriated to history and philosophy ; and the last, which is intended to direct the judgment of teachers, enters into a detail concerning the management of youth, and the government of a college. These subjects are discussed, if not always in a profound, at least in an agreeable manner. Rollin possessed the French art of saying common things in a pleasant way ; and his disquisitions often show more oratorical neatness, than philosophical depth. Those who can read Blair's Lectures in their own language, need not undertake the task of studying the *Traité des Etudes*. Still, the perusal of the latter work will repay the reader of taste ; as besides displaying the most anxious and watchful zeal for the good of the community, it develops the character, and embodies many of the chief beauties, of the best French and classical writers. The book is curious also, as unfolding the ancient institutes and discipline of the university of Paris. Perplexed as parents are liable to be, with a multiplicity of novel schemes of education, let them determine that no system is complete, which does not embrace all the points which Rollin enumerates—learning, morals, and religion. The ancient university of Paris (we are assured by him\*) aimed at three objects : first, to cultivate the minds of youth, and to adorn them with all the knowledge which they are capable of receiving ; next, to reo

\* Discourse Preliminaires.



tify and regulate their hearts by the principles of honour and probity, in order to make them good citizens; and lastly, as the perfection and consummation of the work, to actuate them with the spirit of sincere *Christians*.

From the time of the delivery of Rollin's public harangue to the completion of his *Traité des Etudes*, was a period of nearly ten years; at the end of which the university again elevated him to the office of Rector. Rollin had not abandoned his principles, nor his enemies softened their intolerance. In a discourse which he delivered on the 11th of December, 1730, he showed that neither time nor persecution had convinced him of the error of those doctrines, which had occasioned his former disgrace. How far he was indiscreet in thus rekindling religious feuds, we have not precise information enough to enable us to determine. Although it seems irreconcilable with his character that he should be guilty of any acrimonious bitterness in avowing his opinions, yet his delinquency was considered as unpardonable as before. The honours, which would have expired in a few months, were violently seized from him: he was displaced from his post, and driven into his former retirement.

Intolerance could not snatch the pen from his hands, nor close the press against his publications. To assist those studies of youth, over which he was debarred from personally presiding, he composed his *Ancient History*, which appeared in thirteen volumes at different times, between 1730 and 1738. Of all his works, this is the one which has obtained for its author the greatest degree of celebrity: it has spread his renown through the most intelligent nations of Europe; and what is no small distinction, has made his name as familiar to English readers, as the names of the most esteemed writers among their own countrymen. A reputation so eminent must be built upon solid merit. The author of the *Ancient History* has effected much more than he professed to undertake; since his volumes, rising above the rank of an ordinary accompaniment to scholastic studies, contain a fund of knowledge and gratification suitable to the taste of every description of readers. They are so



deeply imbued with the spirit and learning of antiquity, that those who are debarred from the original works of the classical writers, cannot go to a better source to form correct notions of the temper and manners of ancient people : while the more accomplished scholar will be delighted to find the substance of his studies embodied, and presented to the review of his mind, in one consistent work.

The plan of the Ancient History, which embraces the events of many centuries, and the exploits of many nations, required that its author should possess a very extensive range of erudition. It was necessary to search all the stores of antiquity, in order to ascend to the most distant epochs of the Egyptian and Assyrian annals, and to describe the numerous transactions of Carthaginians, and Greeks, and Macedonians. Accordingly, we find there is scarcely a classical writer from whom Rollin has not enriched his pages : historians and poets, philosophers and orators, are all constrained in turn to furnish incidents and allusions, and embellish the account of their own, or preceding ages. The variety of scenes and events, through which the reader is carried, is sufficient to stimulate the dullest curiosity, and sustain an ardent interest in the mind. We are transported to the greatest cities of the world, to Carthage, to Athens and Babylon, amidst a succession of events which possess all the liveliness and splendour of romance without its exaggerations. We become familiarized with the most noble characters of antiquity : we accompany Hannibal in his invasions of Italy, follow Cyrus to the throne of Persia, and are amazed at the daring achievements of Alexander in his rapid conquest of the East. We pass from the tumults of the camp to the noise of the forum, and learn how Pericles and Demosthenes swayed the minds of the capricious Athenians ; or retiring to the converse of philosophers, we hear Socrates discourse upon the rules of practical wisdom, and wonder how so much acuteness and magnanimity should be repaid with an infamous death. In short, we meet with such a number of curious incidents, noble sentiments, and weighty apothegms, that the chief



spoils of ancient times being collected together, only a moderate industry is requisite to store them in our minds.

Upon the moral instruction to be gained from the perusal of history, Rollin always carefully enlarges. His pages are almost as thickly interspersed with reflections as those of Euripides, but with more propriety; as it is the peculiar province of history to instruct by maxims drawn from experience, while tragedy aspires to purify the soul by the emotions of terror and pity. Our Author's custom of moralizing so diffusely, is to be attributed to his solicitude for the virtuous principles of the young, for whose benefit chiefly his Ancient History was compiled. Persons, however, of riper age and more mature judgment may be delighted with his sentiments. It was a compliment paid him by that Duke of Cumberland who was his contemporary: 'I know not how M. Rollin manages: every where else reflections weary me; in his book they charm me, and I never lose a single word of them.' Whatever opinion we may form of the profusion with which his sentiments are lavished, it is impossible not to admire their excellent tendency. Nothing can be more pure, more noble, and more pious, than our Author's reflections. In estimating the qualities of any great character, his judgment is never dazzled by the lustre of specious exploits: he makes the true glory of actions to consist in the virtuous motives which inspired them, and the degree of utility which followed, or was likely to follow, their execution.

As the education of all the learned part of Christendom is grounded upon a close acquaintance with the writings of Pagan authors, nothing should be more carefully guarded against, than an anomalous mixture of Christian and heathen principles. An unqualified admiration of heathen characters, will gradually infuse into the heart the tenets of heathen morality; so that a scholar often, by a process imperceptible to himself, incorporates the sentiments of Paganism with the profession of Christianity. Rollin was aware of this danger, to which the lovers of classical literature are exposed. To counteract it, he determines the



merit of Pagan actions by the standard of Christian morality. Nor is this unjust: to judge *men* by a perfect law which they did not possess, would be a flagrant breach of equity; but to estimate *actions in the abstract* by any rule which is not rigidly correct, would be voluntarily to mislead our own understandings. In the perusal, therefore, of Ancient history, it is sufficient sometimes to admire the magnanimity of the great characters which it portrays, without imitating their conduct. Rollin is generally careful to intercept our admiration, whenever it is likely to exceed due bounds; and he animadverts upon the sentiments which might be excusable in a heathen, but can admit of no palliation under the light which revealed religion has imparted. This correctness and delicacy of moral feeling, which pervade our Author's work, will considerably enhance its value with those who know how artfully their principles may be attacked in the midst of historical disquisition. It would have detracted nothing from their elegance, but would have obviated the reproach, which they bear, of disingenuous and rancorous hostility to the Christian revelation, if the two most accomplished historians of our own country had not deviated from the track before them, in order to asperse a faith, the excellence of which they were too arrogant and self-sufficient to appreciate. Rollin labours to establish, and not confound, the principles of his readers: his taste as well as virtue would not allow him to interrupt the pleasures of fancy, or the emotions of the heart, by a silly and unexpected sneer. If he enchants us not with all the graces of Hume or Gibbon, neither does he attempt to perplex us with their insidious sophisms. To study his volumes is to accustom ourselves to form correct sentiments, and to nourish a generous enthusiasm for piety and virtue.

His style (of which it is not fair to judge with rigorous minuteness from a translation, which was executed many years ago) possesses a graceful ease, and harmonious sweetness. It is formed upon the model of Xenophon; with the writings of which historian he had an accurate acquaintance, as they constituted his favourite study. He has imi



tated his beauties with so much success, that as the disciple of Socrates was denominated the *Attic Bee*, so the pupil of Hersan has been styled the *Bee of France*.\*

Amidst many excellences his work does not exhibit much historical acumen. He is not eminent for that critical sagacity, which guides the reader satisfactorily through various discrepancies, preserves him from being imposed upon by the hasty accounts of historians, and often collects the truth from a few scattered hints or allusions, ingeniously compared together. Rollin confides with too much credulity in the unfounded anecdotes, and exaggerated relations of the ancient writers; and while his facts are not always authentic, neither is his chronology remarkable for its accuracy. Minor defects have been observed. Important and trifling occurrences are sometimes mingled together in awkward confusion; and he has contributed to the inequality of style, which disfigures his book, by frequently borrowing fifty or sixty pages together from different modern writers.† These obligations he ingenuously avows, and never affects to treat in a new way, the subjects which have been discussed satisfactorily by others before him.

The reputation of our Author's writings attracted the notice of the great, from whom he received many flattering marks of regard. The Prince Royal of Prussia, afterwards Frederick II. cherished a warm esteem for him, and in one of his letters complimented him with a sentiment worthy of Mæcenas: *Des hommes tels que vous marchent à côté des souverains.* The Queen of England had expressed a desire to maintain a correspondence with him, but the plan was frustrated by her death. The duke of Orleans intrusted to him the superintendence of the studies of his son, and wished him to take every Monday an account of the young prince's proficiency. Such intercourse as this, however honourable, was too distant to supply the place of that friendship, which seldom subsists in its full warmth of affection, but between equals. Amongst the private

\* 'Un honnête homme. Rollin, dit M. Montesquieu (Œuvres posth.) a, par ses ouvrages d'Histoire, enchanté le public. C'est le cœur qui parle au cœur; on sent une secrète satisfaction d'entendre parler la vertu: c'est l'abeille de la France.'

† Siècles Littéraires de la France.



friends of Rollin were ranked many men whose talents and situations reflected a degree of honour upon the persons whom they judged worthy of their intimate regard. The Abbé d'Asfeld is particularly named as the most tender and amiable friend of our Author. The souls of these two virtuous men were attracted together and united by a close conformity of sentiments, by the same earnest piety, and the same pure taste in the studies of literature. Rollin allowed the Abbé to participate in all his labours, and in all his pleasures. He disburdened his anxieties to him, while he was at the head of the college of Beauvais; and assisted himself by his judgment during the composition of his learned works. He made him also the companion of his rural walks; in which the two friends perused together the *Lives of Plutarch*, thus contriving that the beauties of nature and the beauties of learning should be tasted at the same time, and each be heightened by the other.

Rollin softened the pleasure of old age by the innocent pleasures of conviviality. During the last years of his life he yielded, more freely than before, to the numerous invitations with which his society was courted. Every day almost he dined abroad with his friends; excepting Sundays and festivals, when his piety kept him at home, that he might be able to attend vespers. At these entertainments his kindness and address always effected some useful object. Parents were benefited by his experienced counsels; and the children, whom they presented to him, were encouraged by his tenderness, and improved by his skilful interrogatories. If sometimes after the repast (his biographer relates) he happened to slip away without being observed by any one, he was sure to be found in an adjoining apartment with a young scholar, who was giving an account to him of some passage of history, or reciting some choice piece of eloquence, or poetry.

Thus he enjoyed one of those pure gratifications, which Cicero\* enumerates as compatible with the condition of old age: 'Quid enim est jucundius senectute stipatâ stu-

\* De Senectute.



diis juventutis? An ne eas quidem vires senectuti relin-  
quamus, ut adolescentulos doceat, instituat, ad omne offi-  
cii munus instruat? quo quidem opere quid potest esse  
præclarior?’ He verified, also, the same orator’s commen-  
dation of age: ‘Sed videtis, ut senectus non modo languida  
atque iners non sit, verum etiam sit operosa, et semper  
agens aliquid et moliens; tale scilicet, quale cujusque stu-  
dium in superiore vitâ fuit.’ He was sixty years old when he  
took up the pen the first time to write in his native language;  
and he was nearly ten years older when he commenced  
his *Ancient History* a laborious work, which seemed to  
require the vigorous application of youth, in order to exe-  
cute it. The love of ease did not overcome his industry  
even at seventy-five; for it was at such an advanced stage  
of life that he ventured to undertake a new work. This  
was the *Roman history from the foundation of Rome to the  
battle of Actium*; the first volume of which was published  
with the last of the *Ancient History*. It appears by his let-  
ters that he deliberated some time with his pious friends,  
whether he should commence an arduous undertaking at  
a declining age, which he desired to consecrate entirely to  
the studies and meditations of religion. It was represented  
to him, that the sacrifice of his leisure being so advanta-  
geous to youth, could not fail to be acceptable to his Crea-  
tor. He was persuaded by this reasoning, and lived to  
finish nearly half of the intended work. This last perform-  
ance does not possess sufficient merit to exalt it to a com-  
parison with the *Ancient History*; which inferiority is sup-  
posed to arise, either from the natural decay of age, which  
had enfeebled his powers, or from the fierceness and tu-  
mult of the events of the Roman republic, which might be  
disgusting to his tranquil disposition, and the peaceful  
sentiments of old age. His desire of being useful, or else  
that garrulity which increases with years, betrayed him  
into an unpardonable excess of moralizing. While he mere-  
ly indicates many important events, he dwells with prolix-  
ity upon those which furnish opportunity for the serious re-  
flections with which he was burdened. The greatest bene-  
fit of the work to a French reader is, that he may enjoy in



it the finest parts of Livy elegantly translated into his own language.\* M. Crevier continued the history from the ninth to the sixteenth volume; and however little praise Rollin's part of the performance has received, his pupil has been commended still less.

But our Author's name had acquired sufficient lustre from his former publications; and as his days had been honourably spent, so they were triumphantly closed. In the short illness which was fatal to him, when the last sacraments were being administered, his friends and pupils were overpowered with grief, and could not refrain from tears. Elated with Christian hope, and anticipating the glorious reward of his labours, he piously reproved their lamentations, by declaring: 'I wish to see no tears, and no marks of affliction; this day with us is a festival.' Supported by such holy sentiments he joyfully expired, after a long life, which had been extended to the eighty-first year. The members of the university were present at the solemnity of his funeral; but the customary eulogy, by a public discourse, was denied him. The same religious hatred, which persecuted him during his life, saddened his obsequies, and suppressed the praise which was due to his memory. Neither his venerable age, nor his numerous virtues, had been able to preserve him from the aspersions of calumny. He had been accused of concealing in his humble mansion a press, from which issued anonymous pamphlets, inimical to the peace of both church and state. The informations against him were so positive and urgent, that Cardinal Fleury, the minister, ordered the police to examine his house; and the search was as rigorous, as the accusation had been malicious and groundless. Thus in life, and in the grave, this most harmless man was the victim of Jesuitical hatred. Louis XVI. endeavoured to cancel the injustice which had been done him, and ordered a statue to be erected to his memory, among those of the most illustrious men of France.

To this honour he was indisputably entitled, by being adorned with all those excellences which constitute a great and amiable character. In Rollin we admire learning en-



nobled by virtue, and virtue exalted by piety. He lived in a brilliant era of French literature, in an age of the most perfect orators and poets. Although his works do not elevate him to the renown of the most eminent writers of his country, yet his talents were very considerable, his learning extensive, and his taste pure and classical. Of his virtues we may affirm, that they were almost without a blemish. We see him presiding over the education of the youth of France with as much affection and vigilance, as if he were the patriarch of the whole nation, and had adopted all the children of the country as his sons. We observe him in retirement constantly practising the lessons which he taught, and portraying the loveliness of virtue by the efficacy of a good example.

Depressed by an obscure birth, and an humble fortune, Rollin had to surmount many difficulties, in order to gain the eminent posts of learning. It was his own strength chiefly on which he was compelled to rely; as he had no friends, but those whom his exemplary conduct and superior talents happened to conciliate. When his success had equalled his merit, and perhaps surpassed his ambition, his mind was as humble as if he had remained in the obscurity in which he was born. He never affected any disdain of his former condition, nor attempted to conceal the meanness of his birth; on the contrary, he gave notoriety to it by his own pen, and in a Latin epigram reminds one of his friends, that he took his flight from the caves of *Ætna* to the tops of *Pindus*.

*Doctissimo viro N. Bosquillon, cum ei cultellum in xenia mitterit.*

*Ætna hæc, non Pindus, tibi mittit munera; morem*

*Cyclopes Musis præcipuere suum.*

*Translatum Ætnæis me Pindi in culmina ab antris*

*Hic se, si nescis, culter, amico, docet.\**

\*There are some other verses by Rollin which are a proof of his amiable condescension. He sent to young Lepelletier a large taper, such as it was customary to present to the presidents of Parliament at the feast of Candlemas; at the same time he addressed to him the following lines, which must be understood as spoken by the university:—

*Ad venustulem et elegantulum et peramabilem Pelteriolium, cum ei, tanquam future quondam senatûs principi, cereum mitteret.*

*Incipe, parve puer, dono cognoscere matrem,*

*Venturique istud pignus honoris habe*



At the time he was caressed by the most illustrious persons in Europe, he lived in a style as simple and unostentatious as that of the plainest citizen. His house was so small, that it could sometimes with difficulty contain the numerous visitants who flocked to him. Splendour and parade were wearisome to him. When courtesy compelled him to be present at those entertainments, which had no attraction but the luxury of the repast, and the rank of the guests, he always returned home dissatisfied. 'Those dinners (he would complain) where one does nothing but dine, fatigue me: I reckon such days lost.' He preferred the tables of virtuous citizens, who were zealous for the education of their children: with them he had always an opportunity to discharge his duty; 'These (he would say) are my dukes and peers.'

His moderation was a virtue which proceeded from disinterestedness, and not a duty imposed by unavoidable poverty. He had many opportunities of enriching himself, all of which he magnanimously overlooked, or rejected. He never availed himself of his intercourse with the great for the purpose of self-aggrandizement; although his income at the time of his greatest prosperity, was scarcely three thousand livres.\* He relinquished those profits which would have been only the just remuneration of his study and labours: for the sole stipulation which he made with the bookseller who published his works was, that he might be allowed to indemnify him, if he should happen to incur any loss.

After he had quitted the college of Beauvais, his friend and protector, the president of Mesmes secretly solicited for him a pension upon an ecclesiastical benefice. When

Talla supremi quævis sedes summa senatûs  
Contigerit, soleo munera ferre viris.  
Te manet hæc sedes; summum Themis ipsa tribunal  
(Vera cano) patri destinat, inde tibi †  
Cura sit interea ludo tibi fingere corpus,  
Mox animum pulchris artibus ipsa colam.

Academia Parisiensis, primogenita regum talia.

21 Jan. 1695.

† This prediction was verified: for twelve years afterwards, M. Lepelletier was president, and he was succeeded by his son.

\* One hundred and twenty-five pounds.



he was upon the point of obtaining his request, he sent for Rollin to communicate the intelligence, which he thought would be joyfully received. But our Author having heard the proposal, exclaimed with surprise, 'A pension, my lord, for me! why, what service have I rendered the church, that I should possess ecclesiastical revenues?' The president reminded him, that the Christian education which he had given to so many youths was a service rendered to the church as well as the state; and urged him, as he was far from rich, to accept the assistance which was offered. 'My lord, (replied Rollin) I am richer than the king;' and firmly persisted in rejecting property to which he thought none but churchmen entitled. The impropiators of this country have been too long in possession of church lands, to feel any scruples concerning the validity of their titles: when, however, they see half the clergy impoverished, and themselves abounding in wealth, they might very aptly put the question to their consciences, 'What service have ~~we~~ done to the church, that we should possess ecclesiastical revenues?' The property which has been so long enjoyed by them, and the right to which has been solemnly recognized, no moderate and peaceable subject would desire to see disturbed: but when the clergy, who are compelled to undergo an expensive education, and afterwards to devote their time and studies to ecclesiastical functions, are envied a mechanic's pittance, which is all that most of them ever gain from the altar; surely they may be permitted to silence clamour, and repel odium, by pointing to the impropiators, and asking what those laymen have done for the church, that they possess its revenues, without any of the dispute or obloquy which the clergy encounter?

Although straitened in his circumstances, Rollin is commended for great liberality and beneficence. He assisted with his purse the scholars whom he intended for professors, and who were too indigent to defray the entire expences attendant upon their studies. Every month his servant distributed alms to a considerable amount: and on one occasion, being informed of the increase of the price of bread, he wrote to his faithful domestic from the chateau



d'Asfeld : ' You must double the ordinary distribution for the last month, and for this : you must even make it triple, if you think it necessary. Do not be afraid of impoverishing me by giving too much : it is laying out my money at great interest.'

In devotion, our Author was rigid and even superstitious. During the time of the popular fanaticism respecting the Abbé Paris,\* Rollin was to be seen praying at the tomb of the pious deacon.

He said his breviary with the most punctual regularity. He heard mass every day, and always received the sacrament on Sundays. He cherished a singular devotion to wards the Virgin Mary ; and on the days consecrated to her worship, he usually went to Notre-Dame, where he had mass, communicated, and passed part of the morning in prayers. Every year, if he was at Paris in the month of October, he made on foot the pilgrimage of St. Denys, during the festival of that apostle of France.

He visited also every year his parish church of St. John en Grève, in order to renew his baptismal vows at the sacred font.

It was a practice which he commenced when he was principal, and afterwards continued till his death, to pray every day to the infant Jesus Christ for the young, to the Virgin Mary for mothers, and to St. Joseph for fathers and masters.

During Lent he practised great austerities, and observed the discipline of the primitive ages of the church. Such is the picture which has been drawn of Rollin's devotion.

\* Francis Paris, a famous deacon of Paris, was the eldest son of a counsellor of parliament. After the death of his father, he relinquished all his property to his brother and retiring from the world, devoted himself to prayer, and the rigorous duties of penitence. He submitted even to manual labours, and wove stockings for the poor, whom he considered as his brethren. He died in his retreat in 1737, being 37 years of age. His brother having erected a tomb for him in the cemetery of St. Medard, the poor whom the deacon had relieved, some rich persons who had been edified, and many females who had been instructed by him, resorted to the sepulchre to pray and exercise their devotion. Among the multitudes of sick persons who at last flocked to the tomb, a few cures were effected, which were considered by the Jansenists as miraculous, but which might be naturally occasioned by violent convulsions, which would 'produce a removal of disorders depending upon obstruction.' The disturbance at length became so great, that the government was obliged to order the cemetery to be closed in January, 1738.

The Parisian miracles (with two other instances still more weak) Mr. Hume has been selections and silly enough to compare with the miracles recorded in the New Testament. Dr. Paley has replied to the sophist in his *Evidences*, part. 1. prop. 2. chap. 2.



Protestants perhaps may be tempted to smile at some of his superstitious performances; but it is their duty, while they shun his errors, to imitate his piety, and the amiable virtues which were engendered by it.

It has been usual to prefix to the English edition of the *Ancient History* a letter from Bishop Atterbury; and as the great celebrity of the writer makes it interesting, we shall not presume to withhold it.



*A Letter written by the Right Reverend Dr. FRANCIS ATTERBURY, late Lord Bishop of Rochester, to M. ROLLIN, in commendation of this Work.*

REVERENDE ATQUE ERUDITISSIME VIR,

Cum, monente amico quodam, qui juxta ædes tuas habitat, scirem te Parisios revertisse, statui salutatum te ire, ut primum per valetudinem liceret. Id officii, ex pedum infirmitate aliquandiu dilatum, cum tandem me impleturum sperarem, frustra fui; domi non eras. Restat, ut quod coram exequi non potui, scriptis saltem literis præstem; tibi quoque ob ea omnia, quibus à te auctus sum, beneficia, grates agam, quas habeo certè, et semper habiturus sum, maximas.

Reverà munera illa librorum nuperis à te annis editorum egregia ac perhonorifica mihi visa sunt. Multi enim facio, et te, vir præstantissime, et tua omnia quæcunque in isto literarum genere perpolita sunt; in quo quidem Te cæteris omnibus ejusmodi scriptoribus facile antecellere, atque esse eundem et dicendi et sentiendi magistrum optimum, prorsus existimo; cumque in excolendis his studiis aliquantulum ipse et operæ et temporis posuerim, liberè tamen profiteor me, tua cum legam ac relegam, ea edoctum esse à te, non solum quæ nesciebam prorsus, sed etiam quæ antea didicisse mihi visus sum. Modestè itaque nimium de opere tuo sentis cum juventuti tantum instituendæ eloboratum id esse contendis. Ea certè scribis, quæ à viris istiusmodi rerum haud imperitis, cum voluptate et fructu legi possunt. Vetera quidem et satis cognita revocas in memoriam; sed



ita revocas, ut illustres, ut ornes ; ut aliquid vetustis adjicias quod novum sit, alienis quod omnino tuum : bonasque picturas bonâ in luce collocando efficis, ut etiam iis, à quibus sæpissimè conspectæ sunt, elegantiores tamen solito appareant, et placeant magis.

Certè, dum Xenophontem sæpiùs versas, ab illo et ea quæ à te plurimis in locis narrantur, et ipsum ubique narranti modum videris traxisse, stylique Xenophontei nitorem ac venustam simplicitatem non imitari tantùm, sed planè assequi : ita ut si Gallicè scisset Xenophon, non aliis illum, in eo argumento quod tractas, verbis usurum, non alio prorsus more scripturum, judicem.

Hæc ego, haud assentandi causâ (quod vitium procul à me abest,) sed verè ex animi sententiâ dico. Cùm enim pulchris à te donis ditatus sim, quibus in eodem aut in alio quopiam doctrinæ genere referendis imparem me sentio, volui tamen propensi erga te animi gratique testimonium proferre, et te aliquo saltem munusculo, etsi perquam dissimili, remunerari.

Perge, vir docte admodùm et venerande, de bonis literis, quæ nunc neglectæ passim et spretæ jacent, benè mereri ; perge juventutem Gallicam (quando illi solummodò te utilem esse vis) optimis et præceptis et exemplis informare.

Quod ut facias, annis ætatis tuæ elapsis multos adjiciat Deus ! iisque decurrentibus sanum te præstet atque incolumem. Hoc ex animo optat ac vovet,

Tui observantissimus

FRANCISCUS ROFFENSIS.

Pransurum te mecum post festa dixit mihi amicus ille noster, qui tibi vicinus est. Cùm statueris tecum quo die adfuturus es, id ille significabis. Me certè annis malisque debilitatum, quandocunque veneris, domi invenies.

6<sup>o</sup> Kal. Jan. 1731.

(TRANSLATION.)

REVEREND AND MOST LEARNED SIR,

WHEN I was informed by a friend who lives near you, that you were returned to Paris, I resolved to wait on you,



as soon as my health would permit. After having been prevented by the gout for some time, I was in hopes at length of paying my respects to you at your house, and went thither, but found you not at home. It is incumbent on me, therefore, to do that in writing, which I could not in person, and for all the favours you have been pleased to confer upon me, to return you the warmest acknowledgments which, as I now feel, I shall ever continue to cherish.

And indeed I esteem the books you have lately published, as presents of uncommon value, and such as do me very great honour. For I have the highest esteem, most excellent Sir, both for you, and for every thing that comes from so masterly a hand as yours, in the kind of learning of which you treat, in which I sincerely believe that you far excel all other writers, and are at the same time the best master both of speaking and thinking well: and I freely confess that, though I had applied some time and pains in cultivating such studies, when I read your volumes over and over again, I am instructed by you not only in things of which I was entirely ignorant, but also those which I fancied myself to have learned before. You have, therefore, too modest an opinion of your work, when you declare it composed solely for the instruction of youth. What you write may undoubtedly be read with pleasure and improvement by persons who are proficients in learning of that kind. For whilst you call to mind ancient facts and things sufficiently known, you do it in such a manner, that you illustrate, you embellish them; still adding something new to the old, something entirely your own to the labours of others: by placing good pictures in a good light; you make them appear with unusual elegance and more exalted beauties, even to those who have seen and studied them most.

In your frequent correspondence with Xenophon, you have certainly extracted from him, both what you relate in many places, and every where his very manner of relating; you seem not only to have imitated, but attained, the shining elegance and beautiful simplicity of that author's



style: so that had Xenophon excelled in the French language, in my judgment, he would have used no other words, nor written in any other manner, upon the subjects you treat, than you have done.

I do not say this out of flattery (which is far from being my vice,) but from my real sentiments and opinion. As you have enriched me with your handsome presents, which I know how incapable I am of repaying either in the same or in any other kind of learning, I was willing to testify my gratitude and affection for you, and at least to make you some small, though exceedingly unequal, return.

Go on, most learned and venerable Sir, to deserve well of sound literature, which now lies universally neglected and despised. Go on, informing the youth of France (since you will have their utility to be your sole view) upon the best precepts and examples.

Which that you may effect, may it please God to add many years to your life, and during the course of them to preserve you in health and security. This is the earnest wish and prayer of,

Your most faithful friend,

FRANCIS ROFFEN.

P. S. Our friend, your neighbour, tells me you intend to dine with me after the holidays. When you have fixed upon the day, be pleased to let him know it. Whenever you come, you will be sure to find one so weak with age and sufferings, as I am, at home.

December 26, 1731.

It is proper to add, that the volumes of the *Ancient History* not being published by the Author all at one time, there were several prefaces or introductions for the different parts of the work. These by the English editors have been retrenched and incorporated into one

R. L.

London, Feb. 5, 1823.

VOL. I. D







# **CONTENTS**

OF

## **THE EIGHT VOLUMES.**

---

### **VOL. I.**

**Book I.**—The ancient history of the Egyptians.

**Book II.**—The history of the Carthaginians.

### **VOL. II.**

**Book II.** continued.—The history of the Carthaginians.

**Book III.**—The history of the Assyrians.

**Book IV.**—The foundation of the empire of the Persians and Medes, by Cyrus: containing the reigns of Cyrus, of Cambyses and Smerdis the Magian.

**Book V.**—The history of the origin and first settlement of the several states and governments of Greece.

**Book VI.**—The history of the Persians and Grecians.

### **VOL. III.**

**Book VI.** continued.—The history of the Persians and Grecians.

**Books VII. and VIII.**—The history of the Persians and Grecians.

**Book IX.**—The history of the Persians and Grecians, continued during the first fifteen years of the reign of Artaxerxes Mnemon.

### **VOL. IV.**

**Book IX.** continued.—The ancient history of the Persians and Grecians.

**Book X.**—The ancient history of the Persians and Grecians.

**Book XI.**—The history of Dionysius the elder and younger, tyrants of Syracuse.

**Books XII. and XIII.**—The history of the Persians and Grecians.

**Book XIV.**—The history of Philip.



## VOL. V.

BOOK XV.—The history of Alexander.

BOOK XVI.—The history of Alexander's successors.

## VOL. VI.

BOOKS XVII. and XVIII.—The history of Alexander's successors.

BOOK XIX.—Sequel of the history of Alexander's successors.

## VOL. VII.

BOOK XIX. continued.—Sequel of the history of Alexander's successors.

BOOKS XX. and XXI.—The history of Alexander's successors continued.

## VOL. VIII.

BOOK XXII.—The history of Syracuse.

BOOK XXIII.—The history of Pontus.

BOOK XXIV.—The history of Egypt.

Chronological Table.

General Index.



# CONTENTS OF THE FIRST VOLUME.



## INTRODUCTION.

	Page
The usefulness of profane history, especially with regard to religion	1
Of religion	22
Of the feasts	24
The Panathena	25
Feasts of Bacchus	26
The feast of Eleusis	28
Of auguries, oracles, &c.	32
Of auguries	ibid
Of oracles	34
Of the games and combats	43
Of the Athletæ, or combatants	47
Of wrestling	49
Of boxing, or the cestus	50
Of the pancratium	51
Of the discus, or quoit	52
Of the pentathlum	ibid
Of races	53
Of the foot-race	54
Of the horse-races	55
Of the chariot-races	ibid
Of the honours and rewards granted to the victors	59
The different taste of the Greeks and Romans in regard to public shows	61
Of the prizes of wit, and the shows and representations of the theatre	64
Extraordinary fondness of the Athenians for the entertainments of the stage. Emulation of the poets in disputing the prizes in those representations. A short idea of dramatic poetry	65
The origin and progress of tragedy. Poets who excelled in it at Athens: Æschylus, Sophocles, and Euripides	67
Of the ancient, middle, and new comedy	76
The theatre of the ancients described	83
Passion for the representations of the theatre one of the principal causes of the decline, degeneracy, and corruption, of the Athenian state	86
Epochs of the Jewish history	94
Roman history	ibid
The origin and condition of the Eliotæ, or Helots	95
Lycurgus, the Lacedæmonian lawgiver	96
War between the Argives and the Lacedæmonians	97
Wars between the Messenians and Lacedæmonians	ibid
The first Messenian war	98
The second Messenian war	102
The kingdom of Egypt	108
Syria	ibid
Macedonia	109
Thrace and Bithynia	110
Kings of Bithynia	ibid
Pergamus	ibid
Pontus	111
Cappadocia	112
Armenia	118



	Pa
Kings of Epirus . . . . .	113
Tyrants of Heraclea . . . . .	114
Kings of Syracuse . . . . .	115
Other kings . . . . .	116

## BOOK I.

## THE ANCIENT HISTORY OF THE EGYPTIANS.

PART I. The description of Egypt: with an account of what is most curious and remarkable in that country	117
CHAP. I. Thebais . . . . .	118
II. Middle Egypt, or Heptanomis . . . . .	119
SECT. I. The obelisks . . . . .	120
II. The pyramids . . . . .	121
III. The labyrinth . . . . .	123
IV. The lake of Mœris . . . . .	124
V. The inundations of the Nile . . . . .	125
1. The sources of the Nile . . . . .	ibid
2. The cataracts of the Nile . . . . .	126
3. Causes of the inundation of the Nile . . . . .	ibid
4. The time and continuance of the inundations . . . . .	127
5. The height of the inundations . . . . .	ibid
6. The canals of the Nile and spiral pumps . . . . .	129
7. The fertility caused by the Nile . . . . .	ibid
8. Two different prospects exhibited by the Nile . . . . .	131
9. The canal formed by the Nile, by which a communication is made between the two seas . . . . .	ibid
CHAP. III. Lower Egypt . . . . .	132
PART II. Of the manners and customs of the Egyptians	135
CHAP. I. Concerning the kings and government . . . . .	136
II. Concerning the priests and religion of the Egyptians . . . . .	141
SECT. I. The worship of the various deities . . . . .	142
II. The ceremonies of the Egyptian funerals . . . . .	147
CHAP. III. Of the Egyptian soldiers and war . . . . .	149
IV. Of their arts and sciences . . . . .	151
V. Of their husbandmen, shepherds, and artificers . . . . .	152
VI. Of the fertility of Egypt . . . . .	155
PART III. The history of the kings of Egypt . . . . .	160
The kings of Egypt . . . . .	162

## BOOK II.

## THE HISTORY OF THE CARTHAGINIANS.

PART. I. Of the character, manners, religion, and government, of the Carthaginians	180
SECT. I. Carthage formed after the model of Tyre, of which that city was a colony	ibid
II. The religion of the Carthaginians . . . . .	190
III. Form of the government of Carthage . . . . .	194
The Suffetes . . . . .	195
The Senate . . . . .	196
The People . . . . .	ibid
The Tribunal of the Hundred . . . . .	197
Defects in the government of Carthage . . . . .	198
IV. Trade of Carthage, the first source of its wealth and power . . . . .	200
V. The mines of Spain, the second source of the riches and power of Carthage	201
VI. War . . . . .	202
VII. Arts and sciences . . . . .	205
VIII. The character, manners, and qualities, of the Carthaginians . . . . .	207
PART II. The history of the Carthaginians	209
CHAP. I. The foundation of Carthage, and its aggrandizement, till the time of the first Punic war . . . . .	ibid
Conquests of the Carthaginians in Africa . . . . .	212
Sardinia . . . . .	213
Spain . . . . .	214
Sicily . . . . .	216



# CONTENTS OF THE FIRST VOLUME.

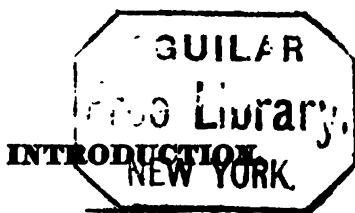
xlii

	Page
CHAP. II. The history of Carthage, from the first Punic war, to its destruction	240
ART. I. The first Punic war	ibid
The Libyan war; or against the mercenaries	257
The second Punic war	265
The remote and more immediate causes of the second Punic war	266
War proclaimed	271
The beginning of the second Punic war	272
The passage of the Rhone	273
The march after the battle of the Rhone	274
Passage over the Alps	276
Hannibal enters Italy	279
Battle of the cavalry near the Ticinus	280
Trebia	282
Thrasymene	285
Hannibal's conduct with respect to Fabius	287
The state of affairs in Spain	291
The battle of Cannæ	ibid
Hannibal takes up his winter-quarters in Capua	296
The transactions relating to Spain and Sardinia	298
The ill success of Hannibal. The sieges of Capua and Rome	299
The defeat and death of the two Scipios in Spain	301
Asdrubal	302
Scipio conquers all Spain. Is appointed consul, and sails into Africa. Hannibal is recalled	304
Interview between Hannibal and Scipio, in Africa, followed by a battle	307
A peace concluded between the Carthaginians and the Romans. The end of the second Punic war	309
A short reflection on the government of Carthage, in the time of the second Punic war	312
The interval between the second and third Punic war	313
PART. I. Continuation of the history of Hannibal	ibid
Hannibal undertakes and completes the reformation of the courts of justice, and the treasury of Carthage	ibid
Hannibal's retreat and death	315
character and eulogium	321









**THE USEFULNESS OF PROFANE HISTORY, ESPECIALLY WITH REGARD  
TO RELIGION.**

**THE** study of profane history would be unworthy of a serious attention, and a considerable length of time, if it were confined to the dry knowledge of ancient transactions, and an unpleasing inquiry into the eras when each of them happened. It little concerns us to know that there were once such men as Alexander, Cæsar, Aristides, or Cato, and that they lived in this or that period; that the empire of the Assyrians made way for that of the Babylonians, and the latter for the empire of the Medes and Persians, who were themselves subjected by the Macedonians, as these were afterwards by the Romans.

But it highly concerns us to know, by what methods those empires were founded; the steps by which they rose to the exalted pitch of grandeur we so much admire; what it was that constituted their true glory and felicity, and the causes of their declension and fall.

It is of no less importance to study attentively the manners of different nations; their genius, laws, and customs; and especially to acquaint ourselves with the character and disposition, the talents, virtues and even vices of those men by whom they were governed; and whose good or bad qualities contributed to the grandeur or decay of the states over which they presided.

Such are the great objects which ancient history presents; exhibiting to our view all the kingdoms and empires of the world, and at the same time, all the great men who were any ways conspicuous; thereby instructing us, by example rather than precept, in the arts of empire and war, the principles of government, the rules of policy, the maxims of civil society, and the conduct of life that suits all ages and conditions.

We acquire, at the same time, another knowledge, which cannot but excite the attention of all persons who have a taste and inclination for polite learning; I mean the manner in which arts and sciences were invented, cultivated, and improved; we there discover and trace, as it were with the eye, their origin and progress; and perceive with admiration, that the nearer we approach those countries which were once inhabited by the sons of Noah, in the greater perfection we find the arts and sciences; and that they seem to be either neglected or

What is to be observed in history besides the events and chronology.

1. The causes of the rise and fall of empires.

2. The genius and character of nations and of the great persons that govern them.

3. The origin and progress of arts and sciences.



forgot, in proportion to the remoteness of nations from them; so that, when men attempted to revive those arts and sciences, they were obliged to go back to the source from whence they originally flowed.

I give only a transient view of these objects, though so very important in this place, because I have already treated them with some extent elsewhere.\*

4. The observing, especially, the connexion between sacred and profane history. But another object, of infinitely greater importance, claims our attention. For although profane history treats only of nations who had imbibed all the chimeras of a superstitious worship, and abandoned themselves to all the irregularities of which human nature, after the fall of the first man, became capable; it nevertheless proclaims universally the greatness of the Almighty, his power, his justice, and, above all, the admirable wisdom with which his providence governs the universe.

If the inherent conviction of this last truth raised, according to Cicero's observation, the Romans above all other nations, we may in like manner affirm; that nothing gives history a greater superiority of many other branches of literature, than to see in a manner imprinted, in almost every page of it, the precious footsteps and shining proofs of this great truth, viz. that God disposes all events as supreme Lord and sovereign; that he alone determines the fate of kings and the duration of empires; and that he, for reasons inscrutable to all but himself, transfers the government of kingdoms from one nation to another.

We discover this important truth in going back to the most remote antiquity, and the origin of profane history; I mean, to the dispersion of the posterity of

Noah into the several countries of the earth where they settled. Liberty, chance, views of interest, a love for certain countries, and such like motives, were, in outward appearance, the only causes of the different choice which men made in these various migrations. But the scriptures inform us, that amidst the trouble and confusion that followed the sudden change in the language of Noah's descendants, God presided invisibly over all their councils and deliberations; that nothing was transacted but by the Almighty's appointment; and that he only guided† and settled all mankind, agreeably to the dictates of his mercy and justice;‡ “The Lord scattered them abroad from thence upon the face of the earth.”

\* Vol. III. and IV. Of the method of teaching and studying the Belles Lettres, &c.

† Pietate ac religione, atque hac una sapientia quod deorum immortalium numino omnia regi gubernarique perspeximus, omnes gentes nationesque superavimus. Orat. de Arusp. resp. n. 19.

‡ The ancients themselves, according to Pindar (Olymp. od. vii.) had retained some idea that the dispersion of men was not the effect of chance, but that they had been settled in different countries by the appointment of Providence.

§ Gen. xi. 8, 9



It is true indeed that God, even in those early ages, had a peculiar regard for that people, whom he was one day to consider as his own. He pointed out the country which they were to inherit, he caused it to be possessed by another laborious nation, who applied themselves to cultivate and adorn it, and to improve, by all possible methods, the future inheritance of the Israelites. He then fixed, in that country, the like number of families, as were to be settled in it, when the sons of Israel should, at the appointed time, take possession of it; and did not suffer any of the nations, which were not subject to the curse pronounced by Noah against Canaan, to enter an inheritance that was to be given up entirely to the Israelites.

\* *Quando dividebat Altissimus gentes, quando separabat filios Adam, constituit terminos populorum juxta, numerum filiorum Israel.* But this peculiar regard of God to his future people does not interfere with that which he had for the rest of the nations of the earth, as it is evident from many passages of scripture, which teach us, that the entire succession of ages is present to him; that nothing is transacted in the whole universe, but by his appointment; and that he directs the several events of it from age to age. † *Tu es Deus conspectus seculorum. A seculo usque in seculum respicis.*

We must therefore consider, as an indisputable principle, and as the basis and foundation to the study of profane history, that the providence of the Almighty has, from all eternity, appointed the establishment, duration, and destruction of kingdoms and empires, as well in regard to the plan of the whole universe, known only to God, who constitutes the order and wonderful harmony of its several parts, as particularly with respect to the people of Israel, and still more with regard to the Messiah, and the establishment of the church, which is his great work, the end and design of all his other works, and ever present to his sight: † *Notum a seculo est Domino opus suum.*

God only has fixed the fate of all empires both with respect to his own people and the reign of his Son.

God has vouchsafed to discover to us, in holy scripture, a part of the relation of the several nations of the earth to his own people; and the little so discovered, diffuses great light over the history of those nations, of whom we shall have but a very imperfect idea, unless we have recourse to the inspired writers. They alone display, and bring to light, the secret thoughts of princes, their incoherent projects, their foolish pride, their impious and cruel ambition; they reveal the true causes and hidden springs of victories and overthrows, of the grandeur and declension of nations; the rise and ruin of states: and teach us what judgment the Almighty forms both of princes and empires, and consequently what idea we ourselves ought to entertain of them.

\* When the Most High divided the nations, and separated the sons of Adam, he assigned the bounds of the people according to the number of the children of Israel (whom he had in view.) This is one of the interpretations (which appears very natural) that is given to this passage † *Eccles. xxxix. 18. xxxiii. 26.* † *Acts xv. 18.*



Powerful kings  
appointed to  
punish or pro-  
tect Israel.

Not to mention Egypt, that served at first as the cradle (if I may be allowed the expression) to the holy nation; which afterwards was a kind of severe prison, and a fiery furnace\* to it; and at last the scene of the most astonishing miracles that God ever wrought in favour of Israel; not to mention, I say, Egypt, the mighty empires of Nineveh and Babylon furnish a thousand proofs of the truth here advanced.

Their most powerful monarchs, Tiglath-Pileser, Shalmanezar, Sennacherib, Nebuchadnezzar, and many more, were, in God's hand, as so many instruments, which he employed to punish the transgressions of his people. † He lifted up an "ensign to the nations from far, and hissed unto them from the end of the earth, to come and receive his orders." He himself put the sword in their hands, and appointed their marches daily. He breathed courage and ardour into their soldiers; made their armies indefatigable in labour, and invincible in battle; and spread terror and consternation wherever they directed their steps.

As their conquests were so rapid, this ought to have given them some glimpse of the invisible hand which conducted them. But says one of these kings‡ in the name of the rest. § "By the strength of my hand I have done it, and by my wisdom; for I am prudent: And I have removed the bounds of the people, and have robbed their treasures, and I have put down the inhabitants like a valiant man. And my hand hath found as a nest the riches of the people: And as one gathering eggs that are left, have I gathered all the earth, and there was none that moved the wing, or opened the mouth, or peeped."

But this monarch, so august and wise in his own eye, how did he appear in that of the Almighty? Only as a subaltern, a servant sent by his master: ¶ "The rod of his anger, and the staff in his hand." God's design was to chastise, not to extirpate his children. But Sennacherib ¶¶ "had it in his heart to destroy and cut off all nations." What then will be the issue of this kind of contest between the designs of God, and those of this prince?\*\*\* At the time that he fancied himself already possessed of Jerusalem, the Lord, with a single blast, disperses all his proud hopes: destroys in one night a hundred and fourscore thousand of his forces. †† Putting "a hook in his nose and a bridle in his lips," (as though he had been a wild beast) he leads him back to his own dominions, covered with infamy, through the midst of those nations who, but a little before, had beheld him in all his pride and haughtiness.

\* I will bring you out from under the bondage of the Egyptians and I will rid you out of their bondage, out of the iron furnace, even out of Egypt. Exod. vi. 6. Deut. iv. 20

† Isa. v. 26. 30. x. 28, 34. xiii. 4, 5.

‡ Sennacherib.

§ Isa. x. 13. 14.

¶ Ibid. x. 5.

¶ Isa. x. 7.

\*\*\* Ibid. ver. 12.

†† Because thy rage against me, and thy tumult is come up into mine ears, therefore I will put my hook into thy nose, and my bridle in thy lips, and I will turn thee back by the way which thou camest. 2 Kings xix. 28.



Nebuchadnezzar, king of Babylon, appears still more visibly governed by a providence, to which he himself is an entire stranger, although it presides over all his deliberations, and determines all his actions.

Being come at the head of his army to two highways, the one of which led to Jerusalem, and the other to Rabbah, the chief city of the Ammonites, this king not knowing which of them it would be best for him to strike into, debates for some time with himself, and at last casts lots.\* But God makes it fall on Jerusalem, to fulfil the menaces he had pronounced against that city, viz. to destroy it, to burn the temple, and drag its inhabitants into captivity.

† One would imagine, at first sight, that this king had been prompted to besiege Tyre merely from a political view, viz. that he might not leave behind him so powerful and well fortified a city; nevertheless, a superior will had decreed the siege of Tyre. God was resolved, on one side, to humble the pride of Ithobal its king, who, fancying himself wiser than Daniel, whose fame was spread over the whole East, and ascribing entirely to his rare and uncommon prudence the extent of his dominions, and the greatness of his riches, persuaded himself that he was † “a god, and sat in the seat of God.” On the other side he also was resolved to chastise that trading people, for their luxury and pride; a people who thought themselves kings of the sea, and sovereigns over crowned heads; and especially that inhuman joy of the Tyrians, in their looking upon the fall of Jerusalem (the rival of Tyre) as their grandeur. These were the motives which prompted God himself to lead Nebuchadnezzar to Tyre; and to make him execute, though unknowingly, his commands. *Idcirco ecce ego adducam ad Tyrum Nebuchodonosor.*

‡ To recompense this monarch, whose army the Almighty had caused ¶ “to serve a great service against Tyre;” (these are God’s own words,) and to compensate the Babylonish troops, for the grievous toils they had sustained during a thirteen years siege. ¶ “I will give,” saith the Lord God, “the land of Egypt unto Nebuchadnezzar, king of Babylon; and he shall take her multitude, and take her spoil, and take her prey, and it shall be the wages for his army.”

The same Nebuchadnezzar, being fired with a thirst of immortalizing his name by the grandeur of his exploits, was determined to heighten the glory of his conquests with splendour and magnificence, by embellishing the capital of his empire with pompous edifices, and the most sumptuous ornaments. But whilst a set of adulating courtiers, on whom he lavished the highest honours and immense riches, make all places resound with his name, an august senate of

\* Ezek. xxi. 19, 23.

† Ibid. xxvi. xxvii. xxviii.

‡ Ibid. xxviii. 2.

§ This incident is related more at large in the history of the Egyptians, under the reign of Amasis.

¶ Ezek. xxix. 18, 20

¶ Dan. iv. 1–34.

Vol. I. E



watchful spirits is formed, who weigh, in the balance of truth the actions of kings, and from whose sentence there lies no appeal. The king of Babylon is cited before this tribunal, in which there presides a supreme judge, who, to a vigilance which nothing can elude, adds a holiness that will not allow of the least irregularity. *Vigil et sanctus*. In this tribunal all Nebuchadnezzar's actions, which were the admiration and wonder of the public, are examined with rigour; and a search is made into the inward recesses of his heart, to discover his most hidden thoughts. How will this formidable inquiry end? At the instant that Nebuchadnezzar, walking in his palace, and revolving, with secret complacency, his exploits, his grandeur, and magnificence, is saying to himself, \* "Is not this great Babylon that I built for the house of the kingdom, by the might of my power, and for the honour of my majesty?" in this very instant, when, by vainly flattering himself, that he held his power and kingdom only from himself, he usurped the seat of the Almighty; a voice from heaven pronounces his sentence, and declares to him, that † "his kingdom was departed from him, that he should be driven from men, and his dwelling be with the beasts of the field, until he knew that the Most High ruled in the kingdoms of men, and gave them to whomsoever he would."

This tribunal, which is for ever assembled, though invisible to mortal eyes, pronounced the like sentence on those famous conquerors, on those heroes of the pagan world, who, like Nebuchadnezzar, considered themselves as the sole authors of their exalted fortune; as independent of authority of every kind, and as not holding of a superior power.

As God appointed some princes to be the instruments of his vengeance, he made others the dispensers of his goodness. He ordained Cyrus to be the deliverer of his people; and to enable him to support with dignity so glorious a function, he endued him with all the qualities which constitute the greatest captains and princes, and caused that excellent education to be given him, which the heathens so much admired, though they neither knew the author or true cause of it.

We see in profane history the extent and swiftness of his conquests, the intrepidity of his courage, the wisdom of his views and designs, his greatness of soul, his noble generosity, his truly paternal affection for his subjects; and, in them, the grateful returns of love and tenderness, which made them consider him rather as their protector and father, than as their lord and sovereign. We find, I say, all these particulars in profane history; but we do not perceive the secret principle of so many exalted qualities, nor the hidden spring which set them in motion.

But Isaiah affords us this light, and delivers himself in words suit-

\* Dan. v. 20.

† Ibid. iv. 31, 32.



able to the greatness and majesty of the God who inspired him. He \* represents this all-powerful God of armies as leading Cyrus by the hand, marching before him, conducting him from city to city, and from province to province; *subduing nations before him, loosening the loins of kings, breaking in pieces the gates of brass, cutting in sunder the bars of iron*, throwing down the walls and bulwarks of cities, and putting him in possession of the treasures of darkness, and the hidden riches of secret places.

† The prophet also tells us the cause and motive of all these wonderful events. It was in order to punish Babylon, and to deliver Judah, that the Almighty conducts Cyrus, step by step, and gives success to all his enterprises. † “I have raised him up in righteousness, and I will direct all his ways.—For Jacob my servant’s sake, and Israel mine elect.” But this prince is so blind and ungrateful, that he does not know his master, nor remember his benefactor. † “I have surnamed thee, though thou hast not known me.—I girded thee, though thou hast not known me.”

A fine image of Men seldom form to themselves a right judgment of the regal office. true glory, and the duties essential to regal power. The scripture only gives us a full idea of them, and this it does in a wonderful manner, || under the image of a very large and strong tree, whose top reaches to heaven, and whose branches extend to the extremities of the earth. As its foliage is very abundant, and it is bowed down with fruit, it constitutes the ornament and felicity of the plains around it. It supplies a grateful shade, and a secure retreat to beasts of every kind: animals, both wild and tame, are safely lodged under its hospitable branches: the birds of heaven dwell in the boughs of it, and it supplies food to all living creatures.

Can there be a more just or more instructive idea of the kingly office, whose true grandeur and solid glory do not consist in that splendour, pomp, and magnificence, which surround it; nor in that reverence and exterior homage which are paid to it by subjects; but in the real services and solid advantages it procures to nations, whose support, defence, security, and an asylum, it forms, both from its nature and institution, at the same time that it is the fruitful source of terrestrial blessings of every kind; especially with regard to the poor and weak, who ought to find, beneath the shade and protection of royalty, a sweet peace and tranquillity not to be interrupted or disturbed; whilst the monarch himself sacrifices his ease, and experiences alone those storms and tempests from which he shelters all others?

\* Thus saith the Lord to his anointed, to Cyrus, whose right hand I have holden, to subdue nations before him: And I will loose the loins of kings to open before him the two-leaved gates, and the gates shall not be shut. I will go before thee, and make the crooked places straight: I will break in pieces the gates of brass, and cut in sunder the bars of iron: And I will give thee the treasures of darkness, and hidden riches of secret places, that thou mayest know that I the Lord, which call thee by thy name, am the God of Israel. Isa. xiv. 1, 2, 3.

† Isa. xiv. 13, 14. † Ib. xiv. 13. 14. § Ib. xiv. 4, 5. ¶ Dan. iv. 7, 8.



Methinks the reality of this noble image, and the execution of this great plan (religion only excepted), appears in the government of Cyrus, of which Xenophon has given us a picture in his beautiful preface to the history of that prince. He has there specified a great number of nations, which, though far distant one from another, and differing widely in their manners, customs, and language, were however all united by the same sentiments of esteem, reverence, and love for a prince whose government they wished, if possible, to have continued for ever, so much happiness and tranquillity did they enjoy under it.

To this amiable and salutary government, let us oppose the idea which the sacred writings give us of those monarchs and conquerors, so much boasted of by antiquity, who, instead of making the happiness of mankind the sole object of their care, were prompted by no other motives than those of interest and ambition.\* The Holy Spirit represents them under the symbols of monsters generated from the agitation of the sea, from the tumult, confusion, and dashing of the waves one against the other; and under the image of cruel wild beasts, which spread terror and desolation universally, and are for ever gorging themselves with blood and slaughter; bears, lions, tigers, and leopards. How strong and expressive is this colouring!

Nevertheless, it is often from such destructive models that the rules and maxims of the education generally bestowed on the children of the great are borrowed; and it is these ravagers of nations, these scourgers of mankind, they propose to make them to resemble. By inspiring them with the sentiments of a boundless ambition, and the love of false glory, they become (to borrow an expression from scripture) † “young lions; they learn to catch the prey, and devour men—to lay waste cities, to turn lands and their fatness into desolation by the noise of their roaring.” And when this young lion is grown up, God tells us, that the noise of his exploits and the renown of his victories, are nothing but a frightful roaring, which fills all places with terror and desolation.

The examples I have hitherto mentioned, and which are extracted from the history of the Egyptians, Assyrians, Babylonians, and Persians, prove sufficiently the supreme power exercised by God over all empires, and the relation he thought fit to establish between the rest of the nations of the earth, and his own peculiar people. The same truth appears as conspicuous under the kings of Syria and Egypt, successors of Alexander the Great: between whose history and that of the Jews under the Maccabees, every body knows the close connexion.

To these incidents, I cannot forbear adding another, which, though universally known, is not therefore the less remarkable; I mean the taking of Jerusalem by Titus.‡ When he had entered that

\* Dan. vii

† Ezek. xli

‡ Joseph. I. lii. c. 48.



city, and viewed all the fortifications of it, this prince, though a heathen, owned the all-powerful arm of the God of Israel; and in a rapture of admiration, cried out, "It is manifest that the Almighty has fought for us, and has driven the Jews from those towers, since neither the utmost human force, nor that of all the engines in the world, could have effected it."

Beside the visible and sensible connexion of sacred and profane history, there is another more sacred and more distinct relation with respect to the Messiah, for whose coming the Almighty, whose work was ever present to his sight, prepared mankind from afar, even by the state of ignorance and dissoluteness in which he suffered them to be immersed during four thousand years. It was to show the necessity there was of our having a mediator, that God permitted the nations to walk after their own ways; and that neither the light of reason, nor the dictates of philosophy, could dispel their clouds of error, or reform their depraved inclinations.

God has always disposed of human events, relatively to the reign of the Messiah.

When we take a view of the grandeur of empires, the majesty of princes, the glorious actions of great men, the order of civil societies, and the harmony of the different members of which they are composed, the wisdom of legislators, and the learning of philosophers, the earth seems to exhibit nothing to the eye of man but what is great and resplendent; nevertheless, in the eye of God it was equally barren and uncultivated, as at the first instant of the creation by the Almighty fiat. \**The earth was WITHOUT FORM, AND VOID.* This is saying but little; it was wholly polluted and impure (the reader will observe that I speak here of the heathens,) and appeared, to God, only as the haunt and retreat of ungrateful and perfidious men, as it did at the time of the flood. †The earth was corrupt before God, and was filled with iniquity.

Nevertheless the sovereign arbiter of the universe, who, pursuant to the dictates of his wisdom, dispenses both light and darkness, and knows how to check the impetuous torrent of human passions, would not permit mankind, though abandoned to the utmost corruptions, to degenerate into absolute barbarity, and brutalize themselves in a manner by the extinction of the first principles of the law of nature, as is seen in several savage nations. Such an obstacle would have retarded too much the rapid course promised by him to the first preachers of the doctrine of his Son.

He darted from far, into the minds of men, the rays of several great truths, to dispose them for the reception of others of a more important nature. He prepared them for the instructions of the gospel by those of philosophers; and it was with this view that God permitted the heathen professors to examine, in their schools, several questions, and establish several principles, which are nearly

\* Gen. i. 2.  
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† Ibid. vi. 11.



allied to religion; and to engage the attention of mankind, by the spirit and beauty of their disputations. It is well known that the philosophers inculcate in every part of their writings the existence of a God, the necessity of a providence, that presides in the government of the world, the immortality of the soul, the ultimate end of man, the reward of the good, and the punishment of the wicked, the nature of those duties which constitute the band of society, the character of the virtues that are the basis of morality, as prudence, justice, fortitude, temperance, and such like truths, which, though incapable of guiding men to righteousness, yet they were of use to scatter certain clouds, and to dispel certain obscurities.

It is by an effect of the same providence, which prepared, from far, the ways of the gospel, that, when the Messiah revealed himself in the flesh, God had united together a great number of nations, by the Greek and Latin tongues; and had subjected to one monarch, from the ocean to the Euphrates, all the people not united by language, in order to give a more free course to the preaching of the apostles. When profane history is studied with judgment and maturity, it must lead us to these reflections, and point out to us the manner in which the Almighty makes the empires of the earth subservient to the reign of his Son.

It ought likewise to teach us the value of all that glitters most in the eye of the world, and is most capable of dazzling it. Valour, fortitude, skill in government, profound policy, merit in magistracy, capacity for the most abstruse sciences, beauty of genius, universal taste and perfection in all arts: these are the objects which profane history exhibits to us, which excites our admiration, and often our envy. But at the same time this very history ought to remind us that the Almighty, ever since the creation, has indulged to his enemies all those shining qualities which the world esteems, and on which it frequently bestows the highest eulogiums; and on the contrary, that he often refuses them to his most faithful servants, whom he endues with talents of an infinitely superior nature, though men neither know the value, nor are desirous of them. \* "Happy is that people that is in such a case: yea, happy is that people, whose God is the Lord."

I shall conclude this first part of my preface with a reflection which results naturally from what has been said. Since it is certain, that all those great men, who are so much boasted of in profane history, were so unhappy as not to know the true God, and to displease him; we should therefore be particularly careful not to extol them too much. † St. Austin, in his *Retractions*, repents his having lavished so many encomiums on

Exterior talents indulged to the heathens. We must not be too profuse in our applauses of them.

\* Psal. cxliv. 15.

† Laus ipsa, qua Platonem vel Platonicos seu academicos philosophos tantum extuli, quantum impios homines non oportuit, non immerito mihi displicuit; præsertim quorum contra errores, magnos defendenda est Christiana doctrina. *Retract. l. i. c. 1.*



Plato, and the followers of his philosophy; because these, says he, were impious men, whose doctrine, in many points, was contrary to that of Jesus Christ.

However, we are not, to imagine, that St. Austin supposes it to be unlawful for us to admire and peruse whatever is either beautiful in the actions, or true in the maxims of the heathens. He \*only advises us to correct all such things as are faulty, and to approve whatever is conformable to the right and the just in them. He applauds the Romans on many occasions, and particularly in his books † *De civitate Dei*, which is one of the last and finest of his works. He there shows, that the Almighty raised them to be victorious over nations, and sovereigns of a great part of the earth, because of the gentleness and equity of their government (alluding to the happy ages of the commonwealth); thus bestowing on virtues, that were merely human, rewards of the same kind with which that people, though very judicious in other respects, were so unhappy to content themselves. St. Austin therefore does not condemn the encomiums which are bestowed on the heathens, but only the excess of them.

Students ought to take care, and especially we who by the duties of our profession are obliged to be perpetually conversant with heathen authors, not to enter too far into the spirit of them; not to imitate, unperceived, their sentiments, by lavishing so great applauses on their heroes; nor to give into excesses, which the heathens indeed did not consider as such, because they were not acquainted with virtues of a purer kind. Some persons, whose friendship I esteem as I ought, and for whose learning and judgment I have the highest regard, have found this defect in some parts of my work on the *Method of Teaching and Studying the Belles Lettres, &c.*, and are of opinion that I have gone too great lengths in the encomiums I bestow on the illustrious men of antiquity. I indeed own, that the expressions on those occasions are sometimes too strong and too unguarded; however, I imagined that I had supplied a proper corrective to this, by the hints with which I have interspersed those four volumes; and therefore that it would be only losing time to repeat them; not to mention my having laid down, in different places, the principles which the fathers of the church establish on this head, in declaring, with St. Austin, that without true piety (that is, without a sincere worship of God) there can be no true virtue; and that no virtue can be such whose object is worldly glory—a truth, says this father, acknowledged universally by those who are inspired with real and solid piety. \**Illud constat inter omnes veraciter pios, neminem sine vera pietate, id est, Dei vero cultu, veram posse haberi virtutem: nec eam, veram esse, quando gloriæ servit humanæ.*

When I observed that Perseus had not resolution enough to kill himself, I did not thereby pretend to justify the practice of the hea-

\* Id in quoque corrigendum, quod prævum est; quod autem rectum est approbandum. De Babt. cont. Donat. l. vii. c. 18.

† Lib. v. cap. 19, 21, &c.

‡ De Civitate Dei, lib. iii. c. 19.



thens, who looked upon suicide as lawful, but simply to relate an incident, and the judgment which Paulus Æmilius passed on it. Had I barely hinted a word or two against that custom, it would have obviated all mistake, and left no room for censure.

The ostracism employed at Athens against persons of the greatest merit; theft connived at, as one would imagine, by Lycurgus in Sparta; an equality with regard to possessions, established in the same city by the authority of the state, and things of a like nature, may admit of some difficulty. However, I shall have a more immediate attention to these \*particulars, when the course of the history brings me to them; and shall be proud of receiving such lights as the learned and unprejudiced may be pleased to communicate.

In a work like that I now offer to the public, intended more immediately for the instruction of youth, it were heartily to be wished. there might not be one single thought or expression that could contribute to inculcate false or dangerous principles. When I first set about writing the present history, I proposed this for my maxim, the importance of which I perfectly conceive, but am far from imagining that I have always observed it, though it was my intention to do so; and therefore on this as on many other occasions, I shall stand in need of the reader's indulgence.

As I write principally for the instruction of youth, and for persons who do not intend to make very deep researches into ancient history, I shall not crowd this work with a sort of erudition, that otherwise might have been introduced naturally into it, but does not suit my purpose. My design is, in giving a continued series of ancient history, to extract from the Greek and Latin authors all that I shall judge most useful and entertaining with respect to the transactions, and most instructive with regard to the reflections.

I wish it were possible for me to avoid the dry sterility of epitomes, which convey no distinct idea to the mind, and at the same time the tedious accuracy of long histories, which tire the reader's patience. I am sensible that it is difficult to steer exactly between the two extremes; and although in the two parts of history of which this first volume consists, I have retrenched a great part of what we meet with in ancient authors, they may still be thought too long: but I was afraid of spoiling the incidents by being too studious of brevity. However the taste of the public shall be my guide, to which I shall endeavour to conform hereafter.

I was so happy as not to displease the public in my first attempt.† I wish the present work may be equally successful, but dare not raise my hopes so high. The subjects I there treated, viz. polite literature, poetry, eloquence, and curious pieces of history, gave me an opportunity of introducing into it, from ancient and modern authors, whatever is most beautiful, affecting, delicate, and just, with

\* This Mr. Rollin has done admirably in the several volumes of his *Ancient History*

† The method of Teaching and Studying the *Belles Lettres*, &c



regard both to thought and expression. The beauty and justness of the things themselves, which I offered the reader, made him more indulgent to the manner in which they were presented to him; and besides, the variety of subjects supplied the want of those graces which might be expected from the style and composition.

But I have not the same advantage in the present work, the choice of the subjects not being entirely at my discretion. In a series of history, an author is often obliged to introduce a great many things that are not always very affecting and agreeable, especially with regard to the origin and rise of empires; which parts are generally overrun with thorns, and offer very few flowers. However, the sequel furnishes matter of a more pleasing nature, and events that engage more strongly the reader's attention; and I shall take care to make use of whatever is most valuable in the best authors. In the mean time, I must entreat the reader to remember, that in a wide-extended and beautiful region, the eye does not every where meet with golden harvests, smiling meads, and fruitful or chards: but sees, at different intervals, wild and less cultivated tracts of land. And to use another comparison after Pliny,\* some trees in the spring emulously shoot forth a numberless multitude of blossoms, which by this rich dress (the splendour and vivacity of whose colours charm the eye) proclaim a happy abundance in a more advanced season: whilst other trees,† of a less gay and florid kind, though they bear good fruits, have not however the fragrance and beauty of blossoms, nor seem to share in the joy of reviving nature. The reader will easily apply this image to the composition of history.

To adorn and enrich my own, I will be so ingenuous as to confess, that I do not scruple, nor am ashamed, to rifle wherever I come; and that I do not often cite the authors from whom I transcribe, because of the liberty I take to make some slight alterations. I have made the best use in my power of the solid reflections that occur in the second and third parts of the bishop of Meaux's‡ *Universal History*, which is one of the most beautiful and useful books in our language. I have also received great assistance from the learned Dean Prideaux's *Connexion of the Old and New Testament*., in which he has traced and cleared up, in an admirable manner, the particulars relating to ancient history. I shall take the same liberty with whatever comes in my way, that may suit my design, and contribute to its perfection.

I am very sensible, that it is not so much for a person's reputation to make use of other men's labours, and that it is in a manner renouncing the name and quality of author. But I am not over-

\* *Arborum flos, est pleni veris indicium, et anni renascentis; flos gaudium arborum. Tunc se novas, aliasque quam eunt, ostendunt, tunc varis colorum picturis in certamen usque luxuriant. Sed hoc nagatum plerisque. Non enim omnes florent, et sunt tristes quædam quæque non sentiunt gaudia annorum: nec ullo flore exhilarantur, natalesque pomorum recursum annos versicolori nuntio promittunt.* Plin Hist. Nat. l. xvi. c. 25.

† As the fig tree

‡ M. Bossuet



fond of that title, and shall be extremely well pleased, and think myself very happy, if I can but deserve the name of a good compiler, and supply my readers with a tolerable history, who will not be over solicitous to inquire what hand it comes from, provided they are but pleased with it.

I cannot determine the exact number of volumes which this work will make, but I am persuaded there will be no less than ten or twelve.\* Students, with a moderate application, may easily go through this course of history in a year, without interrupting their other studies. According to my plan, my work should be given to the highest form but one. Youths in this class are capable of pleasure and improvement from this history; and I would not have them go upon that of the Romans, till they study rhetoric.

It would have been useful, and even necessary, to have given some idea of the ancient authors from whence I have extracted the following materials. But the course itself of the history will show this, and naturally give me an opportunity of producing them.

The judgment we ought to form of the auguries, prodigies, and oracles of the ancients. In the mean time, it may not be improper to take notice of the superstitious credulity objected to most of these authors, with regard to auguries, auspices, prodigies, dreams, and oracles. And indeed we are shocked to see writers, so judicious in all other respects, lay it down as a kind of a law, to relate these particulars with a scrupulous accuracy; and to dwell gravely on a tedious detail of low ridiculous ceremonies, such as the flight of birds to the right or left hand, signs discovered in the smoking entrails of beasts, the greater or less greediness of chickens in pecking corn, and a thousand such absurdities.

It must be confessed, that a reader of judgment cannot without astonishment see the most illustrious persons among the ancients, for wisdom and knowledge,—generals who were the least liable to be influenced by popular opinions, and most sensible how necessary it is to take advantage of auspicious moments; the wisest councils of princes perfectly well skilled in the arts of government; the most august assemblies of grave senators; in a word, the most powerful and learned nations in all ages; to see, I say, all these so unaccountably weak, as to make the decision of the greatest affairs, such as the declaring of war, the giving of battle, or pursuing a victory, depend on the trifling practices and customs above mentioned; deliberations that were of the utmost importance, and on which the fate and welfare of kingdoms frequently depended.

But at the same time, we must be so just as to own, that their manners, customs, and laws, would not permit men, in these ages, to dispense with the observation of these practices; that education, hereditary tradition transmitted from immemorial time, the universal belief and consent of different nations, the precepts and even

\* Former editions of this work were printed in ten volumes



examples of philosophers, that all these, I say, made the practices in question appear venerable in their eyes; and that these ceremonies, how absurd soever they may appear to us, and are really so in themselves, constituted a part of the religion and public worship of the ancients.

This was a false religion, and a mistaken worship; and yet the principle of it was laudable, and founded in nature; the stream was corrupted, but the fountain was pure. Man, when abandoned to his own ideas, sees nothing beyond the present moment. Futurity is to him an abyss invisible to the most eagle-eyed, the most piercing sagacity, and exhibits nothing on which he may fix his views, or form any resolution with certainty. He is equally feeble and impotent with regard to the execution of his designs. He is sensible that he is dependent entirely on a supreme power, that disposes all events with absolute authority, and which in spite of his utmost efforts, and of the wisdom of the best concerted schemes, by only raising the smallest obstacles and slightest modifications, renders it impossible for him to execute his measures.

This obscurity and weakness oblige him to have recourse to a superior knowledge and power. He is forced, both by his immediate wants, and the strong desire he has to succeed in all his undertakings, to address that Being who he is sensible has reserved to himself alone the knowledge of futurity, and the power of disposing of it as he sees fitting. He accordingly directs prayers, makes vows, and offers sacrifices, to prevail, if possible, with the Deity, to reveal himself, either in dreams, in oracles, or other signs which may manifest his will; fully convinced that nothing can happen but by the divine appointment, and that it is a man's greatest interest to know this supreme will, in order to conform his actions to it.

This religious principle of dependence on, and veneration of, the Supreme Being, is natural to man: it is for ever imprinted deep in his heart; he is reminded of it by the inward sense of his extreme indigence, and by all the objects which surround him; and it may be affirmed that this perpetual recourse to the Deity, is one of the principal foundations of religion, and the strongest band by which man is united to his Creator.

Those who were so happy as to know the true God, and were chosen to be his peculiar people, never failed to address him in their wants and doubts, in order to obtain his succour, and the manifestation of his will. He accordingly was so gracious as to reveal himself to them; to conduct them by apparitions, dreams, oracles, and prophecies; and to protect them by miracles of the most astonishing kind.

But those who were so blind as to substitute falsehood in the place of truth, directed themselves, for the like aid, to fictitious and deceitful deities, who were not able to answer their expectations, nor recompense the homage that mortals paid them, any otherwise than by error and illusion, and a fraudulent imitation of the conduct of the true God.



Hence arose the vain observation of dreams, which, from a superstitious credulity, they mistook for salutary warnings from heaven; those obscure and equivocal answers of oracles, beneath whose veil the spirits of darkness concealed their ignorance; and who by a studied ambiguity reserved to themselves an evasion or subterfuge, whatever might be the issue of the event. To this are owing the prognostics, with regard to futurity, which men fancied they should find in the entrails of beasts, in the flight and singing of birds, in the aspect of the planets, in fortuitous accidents, and in the caprice of chance; those dreadful prodigies that filled a whole nation with terror, and which, as was believed, nothing could expiate but mournful ceremonies, and even sometimes the effusion of human blood. In fine, those black inventions of magic, those delusions, enchantments, sorceries, invocations of ghosts, and many other kinds of divination.

All I have here related was a received usage, observed by the heathen nations in general; and this usage was founded on the principles of that religion of which I have given a short account. We have a signal proof of this in the *Cyropædia*,\* where Cambyzes, the father of Cyrus, gives that young prince such noble instructions; instructions admirably well adapted to form the great captain and great prince. He exhorts him, above all things, to pay the highest reverence to the gods, and not to undertake any enterprise, whether important or inconsiderable, without first calling upon and consulting them; he enjoins him to honour priests and augurs, as being their ministers, and the interpreters of their will; but yet not to trust or abandon himself implicitly and blindly to them, till he had first learned every thing relating to the science of divination, of auguries, and auspices. The reason he gives of the subordination and dependence in which kings ought to live with regard to the gods, and the necessity they are under of consulting them in all things, is this:—how clear sighted soever mankind may be in the ordinary course of affairs, their views are always very narrow and bounded with regard to futurity; whereas the Deity, at a single glance, takes in all ages and events. “As the gods,” says Cambyzes to his son, “are eternal, they know equally all things, past, present, and to come. With regard to the mortals who address them, they give salutary counsels to those whom they are pleased to favour, that they may not be ignorant of what things they ought, or ought not to undertake. If it is observed, that the deities do not give the like counsels to all men, we are not to wonder at it, since no necessity obliges them to attend to the welfare of those persons on whom they do not vouchsafe to confer their favour.”

Such was the doctrine of the most learned and most enlightened nations, with respect to the different kinds of divination; and it is no wonder that the authors, who wrote the history of those nations,

\* Xenoph. in *Cyrop.* l. i. c. 25. 37.



thought it incumbent on them to give an exact detail of such particulars as constituted part of their religion and worship, and was frequently in a manner the soul of their deliberations, and the standard of their conduct. I therefore was of opinion, for the same reason, that it would not be proper for me to omit entirely, in the ensuing history, what relates to this subject, though I have, however, retrenched a great part of it.

Archbishop Usher is my usual guide in chronology. In the history of the Carthaginians I commonly set down four eras: the year from the creation of the world, which, for brevity's sake, I mark A. M.; those of the foundation of Carthage and Rome: and lastly, the year that precedes the birth of our Saviour, which I suppose to be the 4004th of the world: wherein I follow Usher and others, though they suppose it to be four years earlier.

We shall now proceed to give the reader the proper preliminary information concerning this work, according to the order in which it is executed.

To know in what manner the states and kingdoms were founded that have divided the universe: the steps whereby they rose to that pitch of grandeur related in history; by what ties families and cities united, in order to constitute one body of society, and to live together under the same laws and a common authority; it will be necessary to trace things back, in a manner, to the infancy of the world, and to those ages in which mankind, being dispersed into different regions (after the confusion of tongues), began to people the earth.

In these early ages every father was the supreme head of his family; the arbiter and judge of whatever contests and divisions might arise within it; the natural legislator over his little society; the defender and protector of those, who, by their birth, education, and weakness, were under his protection and safeguard.

But although these masters enjoyed an independent authority, they made a mild and paternal use of it. So far from being jealous of their power, they neither governed with haughtiness, nor decided with tyranny. As they were obliged by necessity to associate their families in their domestic labours, they also summoned them together and asked their opinion in matters of importance. In this manner all affairs were transacted in concert, and for the common good.

The laws which the paternal vigilance established in this little domestic senate, being dictated in no other view but to promote the general welfare; concerted with such children as were come to years of maturity, and accepted by the inferiors with a full and free consent; were religiously kept and preserved in families as an hereditary polity, to which they owed their peace and security.

But different motives gave rise to different laws. One man, overjoyed at the birth of a first-born son, resolved to distinguish him from his future children, by bestowing on him a more considerable



share of his possessions, and giving him a greater authority in his family. Another, more attentive to the interest of a beloved wife or darling daughter, whom he wanted to settle in the world, thought it incumbent on him to secure their rights, and increase their advantages. The solitary and cheerless state to which a wife would be reduced, in case she should become a widow, affected more intimately another man, and made him provide, beforehand, for the subsistence and comfort of a woman who formed his felicity.

In proportion as every family increased, by the birth of children, and their marrying into other families, they extended their little domain, and formed, by insensible degrees, towns and cities. From these different views, and others of the like nature, arose the different customs of nations, as well as their rights, which are various.

These societies growing, in process of time, very numerous, and the families being divided into various branches, each of which had its head, whose different interests and characters might interrupt the general tranquillity; it was necessary to intrust one person with the government of the whole, in order to unite all these chiefs or heads under a single authority, and to maintain the public peace by a uniform administration. The idea which men still retained of the paternal government, and the happy effects they had experienced from it, prompted them to choose, from among their wisest and most virtuous men, him in whom they had observed the tenderest and most fatherly disposition. Neither ambition nor cabal had the least share in this choice; probity alone, and the reputation of virtue and equity, decided on these occasions, and gave the preference to the most worthy.\*

To heighten the lustre of their newly acquired dignity, and enable them the better to put the laws in execution, as well as to devote themselves entirely to the public good; to defend the state against the invasions of their neighbours, and the factions of discontented citizens, the title of king was bestowed upon them, a throne was erected, and a sceptre put into their hands; homage was paid to them, officers were assigned, and guards appointed for the security of their persons; tributes were granted; they were invested with full powers to administer justice, and for this purpose were armed with a sword, in order to restrain justice, and punish crimes.†

At first every city had its particular king, who, being more solicitous of preserving his dominion than enlarging it, confined his ambition within the limits of his native country. But the almost unavoidable feuds which break out between neighbours; the jealousy against a more powerful king; the turbulent and restless spirit of a prince; his martial disposition, or thirst of aggrandizing himself, and displaying his abilities; gave rise to wars, which frequently

\* Quos ad fastigium hujus majestatis, non ambitio popularis, sed spectata inter bonos moderatio providebat. Justin. l. i. c. i.

† Fines imperii tueri magis quam proferre mos erat. Intra suam cuique patriam regna agebantur. Justin. ibid.



ended in the entire subjection of the vanquished, whose cities were by that means possessed by the victor, and increased insensibly his dominions. \* Thus, a first victory paving the way to a second, and making a prince more powerful and enterprising, several cities and provinces were united under one monarch, and formed kingdoms of greater or less extent, according to the degree of ardour with which the victor had pushed his conquests.

The ambition of some of these princes being too vast to confine itself within a single kingdom, it broke over all bounds, and spread universally, like a torrent, or the ocean; swallowing up kingdoms and nations; and gloried in depriving princes of their dominions, who had not done them the least injury; in carrying fire and sword into the most remote countries, and in leaving, every where, bloody traces of their progress. Such was the origin of such famous empires which included a great part of the world.

Princes made a various use of victory, according to the diversity of their dispositions or interests. Some, considering themselves as absolute masters of the conquered, and imagining they were sufficiently indulged in sparing their lives, bereaved them, as well as their children, of their possessions, their country, and their liberty; subjected them to a most severe captivity; and employed them in those arts which are necessary for the support of life, in the lowest and most servile offices of the house, in the painful toils of the field; and frequently forced them, by the most inhuman treatment, to dig in mines, and ransack the bowels of the earth, merely to satiate their avarice; and hence mankind were divided into freemen and slaves, masters and bondmen.

Others introduced the custom of transporting whole nations into new countries, where they settled them, and gave them lands to cultivate.

Other princes again, of more gentle dispositions, contented themselves with only obliging the vanquished nations to purchase their liberties, and the enjoyment of their lives and privileges, by annual tributes laid on them for that purpose; and sometimes they would suffer kings to sit peaceably on their thrones, upon condition of their paying some kind of homage.

But such of those monarchs as were the wisest and ablest politicians, thought it glorious to establish a kind of equality betwixt the nations newly conquered, and their other subjects; granting the former almost all the rights and privileges which the other enjoyed; and by these means a great number of nations, that were spread over different and far distant countries, constituted, in some measure, but one city, at least but one people.

Thus I have given a general and concise idea of mankind, from the earliest monuments which history has preserved on this subject

\* *Domitis proximis, cum accessione virium fortiter ad alios transiret, et proxima quæque victoria instrumentum sequentis esset, totius orientis populos subegit. Justin. ibid.*



the particulars whereof I shall endeavour to relate in treating of each empire and nation. I shall not touch upon the history of the Jews and of the Romans.

The history of the Carthaginians, the Assyrians, and the Lydians, which occurs in the second volume, is supported by the best authorities; but it is highly necessary to review the geography, the manners and customs, of the different nations here treated of; and first with regard to the religion, manners, and institutions of the Persians and Grecians, because these show their genius and character, which we may call, in some measure, the soul of history; for, to take notice only of eras and events, and confine our curiosity and researches to them, would be imitating the imprudence of a traveller, who in visiting many countries, should content himself with knowing their exact distance from each other, and consider only the situation of the several places, the manner of building, and the dresses of the people; without giving himself the least trouble to converse with the inhabitants, in order to inform himself of their genius, manner disposition, laws, and government. Homer, whose design was to give, in the person of Ulysses, a model of a wise and intelligent traveller, tells us, at the very opening of his *Odyssey*, that his hero informed himself very exactly in the manners and customs of the several people whose cities he visited, in which he ought to be imitated by every person who applies himself to the study of history.

As Asia will hereafter be the principal scene of the history we are now entering upon, it may not be improper to give the reader such a general idea of it, as may at least give him some knowledge of its most considerable provinces and cities.

The northern and eastern parts of Asia are least known in ancient history.

To the north are ASIATIC SARMATIA, and ASIATIC SCYTHIA, which answer to Tartary.

Sarmatia is situated between the river *Tanais*, which divides Europe and Asia, and the river *Rha*, or *Volga*. Scythia is divided into two parts; the one on this, the other on the other side of mount *Imaus*. The nations of Scythia best known to us are the *Sacae* and the *Massagetae*.

The most eastern parts are, SERICA, Cathay; SINARUM REGIO, China; and INDIA. The last country was better known anciently than the two former. It was divided into two parts; the one on this side the river *Ganges*, included between that river and the *Indus*, which now composes the dominions of the Great Mogul; the other part was that on the other side of the *Ganges*.

The remaining part of Asia, of which much greater mention is made in history, may be divided into five or six parts, taking it from east to west.

1. The GREATER ASIA, which begins at the river *Indus*. The chief provinces are, GEDROSIA, CARMINIA, ARACHOSIA, DRANGIANA, BACTRIANA, the capital of which was *Bactra*; SOGDIANA,



**MARGIANA**, **HYRCANIA**, near the Caspian sea; **PARTHIA**, **MEDIA**, the city of *Ecbatana*; **PERSIA**, the cities of *Persepolis* and *Elymais*; **SUSIANN**, the city of *Susa*; **ASSYRIA**, the city of *Nineveh*, situated on the *Tigris*; **MESOPOTAMIA**, between the *Euphrates* and *Tigris*; **BABYLONIA**, the city of *Babylon*, on the river *Euphrates*.

**II. ASIA, BETWEEN PONTUS EUXINUS AND THE CASPIAN SEA.** Therein we may distinguish four provinces. 1. **COLCHIS**, the river *Phasis*, and mount *Caucasus*. 2. **IBERIA**. 3. **ALBANIA**; which two last mentioned provinces now form part of Georgia. 4. The greater **ARMENIA**. This is separated from the lesser by the *Euphrates*; from Mesopotamia by mount *Taurus*; and from Assyria by mount *Niphates*. Its cities are *Artaxata* and *Tigranocerta*, and the river *Arazes* runs through it.

**III. ASIA MINOR.** This may be divided into four or five parts, according to the different situation of its provinces.

1. **Northward**, on the shore of Pontus Euxinus, **PONTUS**, under three different names. Its cities are, *Trapezus*, not far from whence are the people called *Chalybee* or *Chaldæi*; *Themiscyra*, a city on the river *Thermodoon*, and famous for having been the abode of the Amazons. **PAPHLAGONIA**, **BITHYNIA**, the cities of which are, *Nicia*, *Prusa*, *Nicomedia*, *Chalcedon*, opposite to Constantinople, and *Heraclæa*.

2. **Westward**, going down by the shores of the *Ægean* sea, **MYRIA**, of which there are two—The **LESSER**, in which stood *Cyzicus*, *Lampsacus*, *Parium*, *Abydos*, opposite to *Sestos*, from which it is separated only by the *Dardanelles*; *Dardanium*, *Sigæum*, *Ilion*, or *Troy*; and almost on the opposite side, the little island of *Tenedos*. The rivers are the *Arsepe*, the *Granicus*, and the *Simois*. Mount *Ida*. This region is sometimes called *Phrygia Minor*, of which *Troas* is part.

The **GREATER MYRIA**. *Antandros*, *Trajanopolis*, *Adramitium*, *Pergamus*. Opposite to this Mysia is the island of **LESBOS**; the cities of which are, *Methymna*, where the celebrated *Arion* was born, and *Mytelene*, whence the whole island was so called.

**ÆOLIA**. *Elea*, *Cuma*, *Phocæa*.

**IONIA**. *Smyrna*, *Clazomenæ*, *Teos*, *Lebedus*, *Colophon*, *Ephesus*, *Priene*, *Miletus*.

**CARIA**. *Laodicea*, *Antiochia*, *Magnesia*, *Alabanda*. The river *Mæander*.

**EORIS**. *Halicarnassus*, *Cnidos*.

Opposite to these four last countries, are the islands **CHIOS**, **SAMOS**, **PATMOS**, **Cos**; and lower, towards the south, **RHODES**.

3. **Southward**, along the Mediterranean:

**LYCIA**, the cities of which are, *Telmessus*, *Patara*. The river *Xanthus*. Here begins mount *Taurus*, which runs the whole length of Asia, and assumes different names, according to the several countries through which it passes.

**PAMPHYLIA**. *Perga*, *Aspendus*, *Sida*.



**CILICIA.** *Seleucia, Corycium, Tarsus*, on the river *Cydnus*. Opposite to Cilicia is the island of *Cyprus*. The cities are, *Salamis, Amathus*, and *Paphos*.

4. *Along the banks of the Euphrates*, going up northward:

The **LESSER ARMENIA.** *Comana, Arabyza, Melitine, Satala*. The river *Melas*, which empties itself into the *Euphrates*.

5. *Inlands:*

**CAPPADOCIA.** The cities whereof are, *Neocæsarea, Comana, Pontica, Sebastia, Sebastopolis, Diocæsarea, Cæsarea*, otherwise called *Mazaca*, and *Tyana*.

**LYCONIA and ISAURIA.** *Iconium, Isauria*.

**PISIDIA.** *Seleucia, and Antiochia of Pisidia*.

**LYDIA.** Its cities are *Thyatira, Sardis, Philadelphia*. The rivers are, *Caystrus*, and *Hermus*, into which the *Pactolus* empties itself. Mount *Siphylus* and *Timolus*.

**PHRYGIA MAJOR.** *Synnada, Apamia*.

**IV. SYRIA**, now named *Suria*, called under the Roman emperors the *East*, the chief provinces of which are,

1. **PALESTINE**, by which name is sometimes understood all *Judea*. Its cities are, *Jerusalem, Samaria, and Cæsarea Palestina*. The river *Jordan* waters it. The name of *Palestine* is also given to the land of *Canaan*, which extended along the *Mediterranean*; the chief cities of which are *Gaza, Ascalon, Azotus, Accaron*, and *Gath*.

2. **PHOENICIA**, whose cities are, *Ptolemais, Tyre, Sidon*, and *Berytus*. Its mountains, *Libanus*, and *Antilibanus*.

3. **SYRIA**, properly so called, or **ANTIOCHENA**; the cities whereof are *Antiochia, Apamia, Laodicea*, and *Seleucia*.

4. **COMAGENA.** The city of *Samosata*.

5. **COELOSYPRIA.** The cities are, *Zeugma, Thapsacus, Palmyra*, and *Damascus*.

**V. ARABIA PETRÆA.** Its cities are, *Petra* and *Bostra*. Mount *Casius*. **DESERTA. FOELIX.**



## OF RELIGION.

It is observable, that in all ages and regions, the several nations of the world, however various and opposite in their characters, inclinations and manners, have always united in one essential point—the inherent opinion of an adoration due to a Supreme Being, and of external methods necessary to evidence such a belief. Into whatever country we cast our eyes, we find priests, altars, sacrifices, festivals, religious ceremonies, temples, or places consecrated to religious worship. In every people we discover a reverence and awe for the divinity; an homage and honour paid to him; and an open profession of an entire dependence upon him in all their undertakings and necessities, in all their adversities and dangers. Incapable



of themselves to penetrate futurity, and to ascertain events in their own favour, we find them intent upon consulting the divinity by oracles, and by other methods of a like nature; and to merit his protection by prayers, vows, and offerings. It is by the same supreme authority they believe the most solemn treaties are rendered inviolable. It is it that gives sanction to their oaths; and to that by imprecations is referred the punishment of such crimes and enormities as escape the knowledge and power of men. On their private occasions, voyages, journeys, marriages, diseases, the divinity is still invoked. With him their every repast begins and ends. No war is declared, no battle fought, no enterprise formed, without his aid being first implored; to which the glory of success is constantly ascribed by public acts of thanksgiving, and by the oblation of the most precious of the spoils, which they never fail to set apart as the indispensable right of the divinity.

They never vary in regard to the foundation of this belief. If some few persons, depraved by bad philosophy, presume from time to time to rise up against this doctrine, they are immediately disclaimed by the public voice. They continue singular, and alone, without making parties, or forming sects: the whole weight of the public authority falls upon them; a price is set upon their heads; whilst they are universally regarded as execrable persons, the bane of civil society, with whom it is criminal to have any kind of commerce.

So general, so uniform, so perpetual a consent of all the nations of the universe, which neither the prejudice of the passions, the false reasoning of some philosophers, nor the authority and example of certain princes have ever been able to weaken or vary, can proceed only from a first principle which shares in the nature of man; from an inherent sense implanted in his heart by the author of his being; and from an original tradition as ancient as the world itself.

Such were the source and origin of the religion of the ancients; truly worthy of man, had he been capable of persisting in the purity and simplicity of these first principles; but the errors of the mind, and the vices of the heart, those sad effects of the corruption of human nature, strangely disfigured their original beauty. They are but faint rays, small sparks of light, that a general depravity does not utterly extinguish; but they are incapable of dispelling the profound darkness of a night, which prevails almost universally, and presents nothing to view but absurdities, follies, extravagancies, licentiousness and disorder; in a word, a hideous chaos of frantic excesses and enormous vices.

Can any thing be more admirable than these maxims of Cicero? —That we ought above all things to be convinced that there is a Supreme Being, who presides over all the events of the world, and

\* Sit hoc jam a principio persuasum civibus: dominos esse omnium rerum ac moderatores deos, eaque quæ gerantur eorum geri iudicio ac numine; eodemque optime de genere hominum mereri; et, qualis quisque sit, quid agat, quid in se admittat, qua mente, qua pietate religiones colat, intueri; piorumque et impiorum habere rationem.—Ad divos adeunto caste. Pietatum adhibento, opes amovento. Cic. de leg. l. ii. n. 15, et 19



disposes every thing as sovereign Lord and arbiter—that it is to him mankind are indebted for all the good they enjoy—that he penetrates into, and is conscious of whatever passes in the most secret recesses of our hearts—that he treats the just and the impious according to their respective merits—that the true means of acquiring his favour, and of being pleasing in his sight, is not by the use of riches and magnificence in his worship, but by presenting him a heart pure and blameless, and by adoring him with an unfeigned and profound veneration.

Sentiments so sublime and religious were the result of the reflections of the few who employed themselves in the study of the heart of man, and in tracing him in the first principles of his institution, of which they still retain some happy though imperfect ideas. But the whole system of their religion, the tendency of their public feasts and ceremonies, the soul of the Pagan theology, of which the poets were the only teachers and professors, the very examples of the gods, whose violent passions, scandalous adventures, and abominable crimes, were celebrated in their hymns or odes, and proposed in some measure to the imitation as well as adoration of the people; these were certainly very unfit means to enlighten the minds of men, and to form them to virtue and morality.

It is remarkable, that in the greatest solemnities of the Pagan religion, and in their most sacred and reverend mysteries, far from receiving any thing to recommend virtue, piety, or the practice of the most essential duties of ordinary life, we find the authority of laws, the imperious power of custom, the presence of magistrates, the assembly of all orders of the state, the example of fathers and mothers, all conspire to train up a whole nation from their infancy in an impure and sacrilegious worship under the name, and in a manner under the sanction of religion itself; as we shall soon see in the sequel.

After these general reflections upon Paganism, it is time to proceed to a particular account of the religion of the Greeks. I shall reduce this subject, though infinite in itself, to four articles, which are, 1. The feasts. 2. The oracle, augurs, and divinations. 3. The games and combats. 4. The public shows, and representations of the theatre. In each of these articles I shall treat only of what appears most worthy of the reader's curiosity, and has most relation to this history. I omit saying any thing of the sacrifices, having given a sufficient idea of them elsewhere.\*



### OF THE FEASTS.

An infinite number of feasts were celebrated in the several cities of Greece, and especially at Athens, of which I shall only describe

\*Manner of Teaching, &c. vol. I.



three of the most famous, the Panathenea, the feasts of Bacchus, and those of Eleusis.

#### THE PANATHENEA.

This feast was celebrated at Athens in honour of Minerva, the tutelary goddess of that city, to which she gave her name,\* as well as to the feast we speak of. Its institution was ancient, and it was called at first Athenia; but after Theseus had united the several towns of Attica into one city it took the name of Panathenea. These feasts were of two kinds, the great and the less, which were solemnized with almost the same ceremonies; the less annually, and the great upon the expiration of every fourth year.

In these feasts were exhibited racing, the gymnastic combats, and the contentions for the prizes of music and poetry. Ten commissaries elected from the ten tribes presided on the occasion to regulate the forms, and distribute the rewards to the victors. This festival continued several days.

The first day, in the morning, a race was run on foot, each of the runners carrying a lighted torch in his hand, which they exchanged continually with each other without interrupting their race. They started from Ceramicus, one of the suburbs of Athens, and crossed the whole city. The first that came to the goal, without having put out his torch, carried the prize. In the afternoon they ran the same course on horseback.

The gymnastic or athletic combats followed the races. The place for that exercise was upon the banks of the Ilissus, a small river which runs through Athens, and empties itself into the sea at the Piræus.

Pericles instituted the prize of music. In this dispute were sung the praises of Harmodius and Aristogiton, who delivered Athens from the tyranny of the Pisistratides; to which was afterwards added the eulogium of Thrasybulus, who expelled the thirty tyrants. These disputes were not only warm amongst the musicians, but much more so among the poets, and it was highly glorious to be declared victor in them. Æschylus is reported to have died of grief upon seeing the prize adjudged to Sophocles, who was much younger than himself.

These exercises were followed by a general procession, wherein a sail was carried with great pomp and ceremony, on which were curiously delineated the warlike actions of Pallas against the Titans and Giants. That sail was affixed to a vessel, which was called by the name of the goddess. The vessel, equipped with sails, and with a thousand oars, was conducted from Ceramicus to the temple of Eleusis, not by horses or beasts of draught, but by machines concealed in the bottom of it, which put the oars in motion, and made the vessel glide along.

The march was solemn and majestic. At the head of it were old men, who carried olive branches in their hands, *ἑκατόμυχοι*; and



these were chosen for the goodness of their shape, and the vigour of their complexion. Athenian matrons, of great age, also accompanied them in the same equipage.

The grown and robust men formed the second class. They were armed at all points, and had bucklers and lances. After them came the strangers that inhabited Athens, carrying mattocks, instruments proper for tillage. Next followed the Athenian women of the same age, attended by the foreigners of their own sex, carrying vessels in their hands for the drawing of water.

The third class was composed of young persons of both sexes, and of the best families in the city. The youth wore vests with crowns upon their heads, and sang a peculiar hymn in honour of the goddess. The males carried baskets, in which were placed the sacred utensils proper to the ceremony, covered with veils to keep them from the sight of the spectators. The person, to whose care those sacred things were intrusted, was to have observed an exact continence for several days before he touched them, or distributed them to the Athenian virgins;\* or rather, as Demosthenes says, his whole life and conduct ought to have been a perfect model of virtue and purity. It was a high honour to a young woman to be chosen for so noble and august an office, and an insupportable affront to be deemed unworthy of it. We have seen that Hipparchus treated the sister of Harmodius with this indignity, which extremely incensed the conspirators against the Pisistratides. These Athenian virgins were followed by the foreign young women, who carried umbrellas and seats for them.

The children of both sexes closed the pomp of the procession.

In this august ceremony, the *παῖδες* were appointed to sing certain verses of Homer; a manifest proof of their estimation for the works of that poet, even with regard to religion. Hipparchus, son of Pisistratus, first introduced that custom.

I have observed elsewhere that in the gymnastic games of this feast, a herald proclaimed, that the people of Athens had conferred a crown of gold upon the celebrated physician Hippocrates, in gratitude for the signal services which he had rendered the state during the pestilence.

In this festival the people of Athens put themselves, and the whole republic, under the protection of Minerva, the tutelary goddess of their city, and implored of her all kind of prosperity. From the battle of Marathon, in these public acts of worship, express mention was made of the Plateans, and they were joined in all things with the people of Athens.

#### FEASTS OF BACCHUS.

The worship of Bacchus had been brought out of Egypt to Athens,

\* Οὐχὶ προσημνονημεῶν ἀγῶνιστον ἀγνοοῦν μόνον, ἀλλὰ τοὺς βίον ἔχον ἐγχεσθῆναι. Demost. in extrema Aristocratie



where several feasts had been established in honour of that god; two particularly more remarkable than all the rest, called the great and the less feasts of Bacchus. The latter were a kind of preparation for the former, and were celebrated in the open field about autumn. They were named Lenea, from a Greek word\* that signifies a wine press. The great feasts were commonly called Dionisia, from one of the names of that god,† and were solemnized in the spring within the city.

In each of these feasts the public were entertained with games, shows, and dramatic representations, which were attended with a vast concourse of people, and exceeding magnificence, as will be seen hereafter: at the same time the poets disputed the prize of poetry, submitting to the judgment of arbitrators, expressly chosen, their pieces, whether tragic or comic, which were then presented before the people.

These feasts continued many days. Those who were initiated mimicked whatever the poets had thought fit to feign of the god Bacchus. They covered themselves with the skins of wild beasts, carried a thyrsus in their hands, a kind of pike with ivy leaves twisted round it. They had drums, horns, pipes, and other instruments proper to make a great noise; and wore upon their heads wreaths of ivy and vine branches, and of other trees sacred to Bacchus. Some represented Silenus, some Pan, others the Satyrs, all dressed in suitable masquerade. Many of them were mounted on asses; others dragged goats‡ along for sacrifices. Men and women ridiculously transformed in this manner, appeared night and day in public; and imitating drunkenness, and dancing with the most indecent postures, ran in throngs about the mountains and forests, screaming and howling furiously; the women especially seemed more outrageous than the men, and quite out of their senses, in their furious§ transports invoking the god, whose feasts they celebrated with loud cries—*οὐὶ Βάκχε*, or *ὦ Ιάκχε*, or *ἰὲ Βάκχε*, or *ἰὲ Βάκχε*.

This troop of Bacchanalians was followed by the virgins of the noblest families in the city, who were called *παρθέναι* from carrying baskets on their heads, covered with vine and ivy leaves.

To these ceremonies others were added obscene to the last excess, and worthy of the god who could be honoured in such a manner. The spectators were no schismatics: they gave into the prevailing humour, and were seized with the same fanatic spirit. Nothing was seen but dancing, drunkenness, debauchery, and all that the most abandoned licentiousness could conceive of gross and abominable. And this an entire people, reputed the wisest of all Greece, not only suffered, but admired and practised. I say an en-

\* *Λεναί.*

† *Dionysius.*

‡ Goats were sacrificed, because they spoiled the vines.

§ From the fury of the Bacchanalians, these feasts were distinguished by the name of the Orgia. *Ὀργία*, ira, furor.



tire people: for Plato,\* speaking of the Bacchanals, says, in direct terms, that he had seen the whole city of Athens drunk at once.

†Livy informs us, that this licentiousness of the Bacchanalians having secretly crept into Rome, the most horrid disorders were committed there under the cover of night; besides which all persons, who were initiated into these impure and abominable mysteries, were obliged, under the most horrid imprecations, to keep them inviolably secret. The senate, being apprized of the affair, put a stop to those sacrilegious feasts by the most severe penalties; and banished the practisers of them first from Rome, and afterwards from Italy. These examples inform us‡ how far a mistaken sense of religion, that covers the greatest crimes with the sacred name of the Divinity, is capable of misleading the mind of man.

#### THE FEAST OF ELEUSIS.

There is nothing in all the Pagan antiquity more celebrated than the feasts of Ceres Eleusina. The ceremonies of this festival were called, by way of eminence, *the mysteries*, from being, according to Pausanias, as much above all others, as the gods are above men. Their origin and institution are attributed to Ceres herself, who, in the reign of Erectheus, coming to Eleusis, a small town in Attica, in search of her daughter Proserpine, whom Pluto had carried away, and finding the country afflicted with a famine, she invented corn as a remedy for that evil, with which she rewarded the inhabitants. §She not only taught them the use of corn, but instructed them in the principles of probity, charity, civility, and humanity, from whence her mysteries were called *Δισμοφία*, and *Initia*. To these first happy lessons fabulous antiquity ascribed the courtesy, politeness, and urbanity, so remarkable amongst the Athenians.

These mysteries were divided into the lesser and the greater; of which the former served as a preparation for the latter. The less were solemnized in the month Anthesterion, which answers to our November; the great in the month Boedromion, or August. Only Athenians were admitted to these mysteries; but of them each sex, age, and condition, had a right to be received. All strangers were absolutely excluded; so that Hercules, Castor, and Pollux, were obliged to be adopted by the Athenians, in order to their admission;

\* Πάσαν ἰδρασάμην τῇ ὅλῃ λαῷ τὰ Διούσια μεθύσαν. Lib. i. de leg. p. 637

† Liv. i. xxxix. n. 8, 18.

‡ Nihil in speciem fallacius est quam parva religio, ubi deotum numen Præstenditur sceleribus. Liv. xxxix. n. 16.

§ Multa eximia divinaque videntur Athenæ tunc preperisse, atque in vitam hominum attulisse; tum nihil melius illis mysteriis, quibus et agresti immanique vita exculi ad humanitatem et mitigati sumus, initiaque ut appellantur, ita re vere principia vite cognovimus. Cic. l. ii. de leg. n. 36.

Teque Ceres, et Libera, quarum sacra, sicut opiniones hominum ac religiones, ferunt, longe maximus atque occultissimis ceremoniis, continentur: A quibus initia vite atque victus, legum, morum, mansuetudinis, humanitatis exempla hominibus et civitatibus data ac dispersita esse dicuntur. Id. Cit. in Verr. de suppl. n. 186.



## INTRODUCTION.

which however, extended only to the lesser mysteries. <sup>NEW YORK</sup> consider principally the great, which were celebrated at Eleusis.

Those who demanded to be initiated into them were obliged, before their reception, to purify themselves in the lesser mysteries, by bathing in the river Ilissus, by saying certain prayers, offering sacrifices, and above all, by living in strict continence during an interval of time prescribed them. That time was employed in instructing them in the principles and elements of the sacred doctrine of the great mysteries.

When the time of their initiation arrived, they were brought into the temple; and to inspire the greater reverence and terror, the ceremony was performed in the night. Wonderful things passed upon this occasion. Visions were seen, and voices heard of an extraordinary kind. A sudden splendour dispelled the darkness of the place, and disappearing immediately, added new horrors to the gloom. Apparitions, claps of thunder, earthquakes, improved the terror and amazement; whilst the person admitted, stupid, sweating through fear, heard, trembling, the mysterious volumes read to him, if in such a condition he was capable of hearing at all. These nocturnal rites were attended with many disorders, which the severe law of silence imposed on the persons initiated, prevented from coming to light, as St. Gregory Nazianzen observes.\* What cannot superstition effect upon the mind of man, when once his imagination is heated? The President in this ceremony was called Hierophantes. He wore a peculiar habit, and was not permitted to marry. The first who served in this function, and whom Ceres herself instructed, was Eumolpus; from whom his successors were called Eumolpides. He had three colleagues; †one who carried a torch; another a herald,‡ whose office it was to pronounce certain mysterious words; and a third to attend at the altar.

Besides these officers, one of the principal magistrates of the city was appointed to take care that all the ceremonies of this feast were exactly observed. He was called the king,§ and was one of the nine Archons. His business was to offer prayers and sacrifices. The people gave him four assistants,|| one chosen from the family of the Eumolpides, a second from that of the Cerycians, and the two last from two other families. He had, besides, ten other ministers to assist him in the discharge of his duty, and particularly in offering sacrifices, from whence they derived their name.¶

The Athenians initiated their children of both sexes very early into these mysteries, and would have thought it criminal to have let them die without such an advantage. It was their general opinion, that this ceremony was an engagement to lead a more virtuous and regular life; that it recommended them to the peculiar protection of

\* Οἷδεν Ἐλευσιν ταῦτα καὶ σὶ τῶν σιωπαμένων καὶ σιωπῆς ἵντιν ἀξίον ἱποπτῶι. Orat. de sacer. lumin.

† Κρυψί.  
Vol. I.

‡ Βασιλεύς.  
G

§ Ἐπιμαχταῖα

† Δαδῶχος.  
¶ ἱεροπόροι



the goddesses, to whose service they devoted themselves; and was the means to a more perfect and certain state of happiness in the other world: whilst, on the contrary, such as had not been initiated, besides the evils they had to apprehend in this life, were doomed, after their descent to the shades below, to wallow eternally in dirt, filth and excrement. \*Diogenes, the Cynic, believed nothing of the matter, and when his friends endeavoured to persuade him to avoid such a misfortune, by being initiated before his death—"What," said he, "shall Agesilaus and Epaminondas lie amongst mud and dung, whilst the vilest Athenians, because they have been initiated, possess the most distinguished places in the regions of the blessed?" Socrates was not more credulous; he would not be initiated into these mysteries, which was perhaps one reason that rendered his religion suspected.

† Without this qualification none were permitted to enter the temple of Ceres: and Livy informs us of two Arcanians, who having followed the crowd into it upon one of the feast days, although out of mistake, and with no ill design, were both put to death without mercy. It was also a capital crime to divulge the secrets and mysteries of this feast. Upon this account Diogoras the Melian was proscribed, and had a reward set upon his head. He intended to have made the secret cost the poet Æschylus his life, from speaking too freely of it in some of his tragedies.‡ The disgrace of Alcibiades proceeded from the same cause. Whoever had violated the secret, was avoided as a wretch accursed and excommunicated § Pausanias in several passages, wherein he mentions the temple of Eleusis, and the ceremonies practised there, stops short and declares he cannot proceed, because he had been forbid by a dream or vision.

This feast, the most celebrated of profane antiquity, was of nine days continuance. It began the fifteenth of the month Boedromion. After some previous ceremonies and sacrifices on the first three days, upon the fourth in the evening began the procession of the *Basket*; which was laid upon an open chariot slowly drawn by oxen,‡ and followed by great numbers of the Athenian women. They all carried mysterious baskets in their hands, filled with several things, which they took great care to conceal, and covered with a veil of purple. This ceremony represented the basket into which Proserpine put the flowers she was gathering when Pluto seized and carried her off.

The fifth day was called the day of the *Torches*; because at night the men and women ran about with them in imitation of Ceres,

\* Diogen. Laert. l. v. p. 398.

† Liv. l. 20. n. 14.

‡ Estet fidei tuta silentio

Merces: Vetabo, qui Cereis sacrum

Vulgarit arcana, sub iedem

Sit trabibus, fragilenque mecum

Solvat phaselum

Hor. Od. H. l. III.

§ Liv. l. p. 22. &c.

‡ Tardaque Eleusina matris volventia planstra Virg. Geor. lib. I. ver. 103.



who, having lighted a torch at the fire of Mount *Ætna*, wandered about from place to place in search of her daughter.

The sixth was the most famous day of all. It was called *Iacchus*, the name of *Bacchus*, son of *Jupiter* and *Ceres*, whose statue was then brought out with great ceremony, crowned with myrtle, and holding a torch in his hand. The procession began at *Ceramicus*, and passing through the principal places of the city, continued to *Eleusis*. The way leading to it was called *the sacred way*, and lay across a bridge over the river *Cephisus*. This procession was very numerous, and generally consisted of thirty thousand persons. \*The temple of *Eleusis*, where it ended, was large enough to contain the whole multitude; and *Strabo* says its extent was equal to that of the theatres, which every body knows were capable of holding a much greater number of people. The whole way resounded with the sound of trumpets, clarions, and other musical instruments. Hymns were sung in honour of the goddesses, accompanied with dancing, and other extraordinary marks of rejoicing. The route before mentioned, through the sacred way and over the *Cephisus*, was the usual way: but after the *Lacedæmonians* in the *Peloponnesian* war had fortified *Decilia*, the *Athenians* were obliged to make their procession by sea, till *Alcibiades* re-established the ancient custom.

The seventh day was solemnized by games, and the gymnastic combats, in which the victor was rewarded with a measure of barley; without doubt, because it was at *Eleusis* the goddess first taught the method of raising that grain, and the use of it. The two following days were employed in some particular ceremonies, neither important nor remarkable.

During this festival it was prohibited, under very great penalties, to arrest any person whatsoever, in order to their being imprisoned, or to present any bill of complaint to the judges. It was regularly celebrated every fifth year, that is, after a revolution of four years; and no history observes that it was ever interrupted, except upon the taking of *Thebes*, by *Alexander the Great*.† The *Athenians*, who were then upon the point of celebrating the great mysteries, were so much affected with the ruin of that city, that they could not resolve in so general an affliction to solemnize a festival, which breathed nothing but merriment and rejoicing.‡ It was continued down to the time of the *Christian emperors*; and *Valentinian* would have abolished it if *Prætextatus*, the proconsul of *Greece*, had not represented, in the most lively and affecting terms, the universal sorrow which the abrogation of that feast would occasion among the people; upon which it was suffered to subsist. It is supposed to have been finally suppressed by *Theodocius the Great*; as were all the rest of the *Pagan solemnities*.

\* *Her. l. viii. c. 65. l. ix. p. 395.*

† *Zosim. hist. l. iv.*

‡ *Plu. in. vit. Alex. p. 671.*



## INTRODUCTION.

### OF AUGURS, ORACLES, &c.

Nothing is more frequently mentioned in ancient history than oracles, augurs, and divinations. No war was made, or colony settled, nothing of consequence was undertaken, either public or private, without the gods being first consulted. This was a custom universally established amongst the Egyptian, Assyrian, Grecian, and Roman nations; which is no doubt a proof, as has been already observed, of its being derived from ancient tradition, and that it had its origin in the religion and worship of the true God. It is not indeed to be questioned, but that God, before the deluge, did manifest his will to mankind in different methods, as he has since done to his people, sometimes in his own person, and *viva voce*, sometimes by the ministry of angels or of prophets inspired by himself, and at other times by apparitions or in dreams. When the descendants of Noah dispersed themselves into different regions, they carried this tradition along with them, which was every where retained, though altered and corrupted by the darkness and ignorance of idolatry. None of the ancients have insisted more upon the necessity of consulting the gods on all occasions by augurs and oracles than Xenophon; and he founds that necessity, as I have more than once observed elsewhere, upon a principle deduced from the most refined reason and discernment. He represents in several places, that man of himself is very frequently ignorant of what is advantageous or pernicious to him; that, far from being capable of penetrating the future, the present itself escapes him, so narrow and short-sighted is he in all his views; that the slightest obstacles can frustrate his greatest designs; that only the divinity, to whom all ages are present, can impart a certain knowledge of the future to him; that no other being has power to facilitate the success of his enterprises; and that it is reasonable to believe he will guide and protect those, who adore him with the purest affection, who invoke him at all times with the greatest constancy and fidelity, and consult him with most sincerity and resignation.

### OF AUGURS.

What a reproach it is to human reason, that so bright and luminous a principle should have given birth to the absurd reasonings and wretched notions in favour of the science of augurs and soothsayers, and been the occasion of espousing with blind devotion the most ridiculous puerilities! To make the most important affairs of state depend upon a bird's happening to sing upon the right or left hand; upon the greediness of chickens in pecking their grain; the inspection of the entrails of beasts; the liver's being entire and in good condition, which, according to them, did sometimes ~~disappear~~ disappear, without leaving any trace or marks of its having ever subsisted! To these superstitious observances may be added, accidental rencounters, words spoken by chance, and afterwards turn-



ed into good or bad presages, forebodings, prodigies, monsters, eclipses, comets, every extraordinary phenomenon, every unforeseen accident, with an infinity of chimeras of the like nature.

Whence could it happen, that so many great men, illustrious generals, able politicians, and even learned philosophers, have actually given in to such absurd imaginations? Plutarch, in particular, so estimable in other respects, is to be pitied for his servile observance of the senseless customs of the Pagan idolatry, and his ridiculous credulity in dreams, signs, and prodigies. He tells us somewhere, that he abstained a great while from eating eggs upon account of a dream, with which he has not thought fit to make us further acquainted.

The wisest of the Pagans did not want a just sense of the art of divination, and often spoke of it to each other, and even in public, with the utmost contempt, and in a manner sufficiently expressive of ridicule. The grave censor, Cato, was of opinion, that one soothsayer could not look at another without laughing. Hannibal was amazed at the simplicity of Prusias, whom he had advised to give battle, upon his being diverted from it by the inspection of the entrails of a victim.—“What,” said he, “have you more confidence in the liver of a beast, than in so old and experienced a captain as I am?” Marcellus, who had been five times consul, and was augur, said, that he had discovered a method of not being put to a stand by the sinister flight of birds, which was, to keep himself close shut up in his litter.

Cicero explains himself upon augury without ambiguity or reserve. Nobody was more capable of speaking pertinently upon it than himself (as Mr. Morin observes in his dissertation upon the same subject.) As he was adopted into the college of augurs, he had made himself acquainted with the most concealed of their secrets, and had all possible opportunity of informing himself fully in their science. That he did so, sufficiently appears from the two books he has left us upon divination, in which it may be said he has exhausted the subject. In his second, wherein he refutes his brother Quintus, who had espoused the cause of the augurs, he disputes and defeats his false reasonings, with a force, and at the same time with so refined and delicate a raillery, as leaves us nothing to wish; and he demonstrates by proofs, that rise upon each other in their force, the falsity, contrariety, and impossibility of that art.\* But what is very surprising, in the midst of all his arguments, he takes occasion to blame the generals and magistrates, who on important conjunctures, had condemned the prognostics; and maintains, that the use of them, as great an abuse as it was in his own sense, ought never-

\* Errabit multis in rebus antiquitas: quam vel usu jam, vel doctrina, vel vetustate immutatem videmus. Retinetur autem et ad opinionem vulgi, et ad magnas utilitates respublice, mos, religio, disciplina, jus augurum, collegii, auctoritas. Nec vero non omni supplicio digni, P. Claudius, L. Junius consules, qui contra auspicia navigarunt Parendum enim fuit religioni, nec patrius mos tam contumaciter repudiandus. Divina. l. ii. n. 70, 71.



theless to be respected out of regard to religion, and the prejudices of the people.

All that I have hitherto said, tends to prove, that Paganism was divided into two sects, almost equal enemies of religion; the one by their superstitious and blind regard for the augurs, the other by their irreligious contempt and derision of them.

The principle of the first, founded on one side upon the ignorance and weakness of man in the affairs of life, and on the other upon the prescience of the Divinity, and his Almighty providence, was true; but the consequence deduced from it, in regard to the augurs, false and absurd. They ought to have proved that it was certain the Divinity himself had established these external signs to denote his intentions, and that he had obliged himself to a punctual conformity to them upon all occasions: but they had nothing of this kind in their system. The augurs and soothsayers, therefore, were the effect and invention of the ignorance, rashness, curiosity, and blind passions of man, who presumed to interrogate God, and would oblige him to give answers upon his every idle imagination and unjust enterprise.

The others, who gave no real credit to any thing advanced by the science of the augurs, did not fail, however, to observe their trivial ceremonies out of policy, for the better subjecting the minds of the people to themselves, and to reconcile them to their own purposes by the assistance of superstition: but, by their contempt for the augurs, and the entire conviction of their falsity, they were led into a disbelief of the divine providence, and to despise religion itself, conceiving it inseparable from the numerous absurdities of this kind which rendered it ridiculous, and consequently unworthy a man of sense.

Both the one and the other behaved in this manner, because having mistaken the Creator, and abused the light of nature, which might have taught them to know and to adore him, they were deservedly abandoned to their own darkness, and absurd opinions; and if we had not been enlightened by the true religion, even at this day we might have given ourselves up to the same superstitions.

#### OF ORACLES.

No country was ever richer in, or more productive of oracles, than Greece. I shall confine myself to those which were the most noted.

The oracle of Dodona, a city of the Molossians, was much celebrated; where Jupiter gave answers either by vocal oaks,\* or doves,

\* Certain instruments were fastened to the tops of oaks, which, being shaken by the wind, or by some other means, rendered a confused sound. Servius observes, that the same word in the Thessalian language signifies DOVE and PROPHETESS, which had given room for the fabulous tradition of doves that spoke. It was easy to make those waken basins sound by some secret means, and to give what signification they pleased to a confused and inarticulate noise.



which had also their language, or by resounding basins of brass, or by the mouths of priests or priestesses.

\* The oracle of Trophonius in Bœotia, though he was only a simple hero, was in great reputation. After many preliminary ceremonies, as washing in the river, offering sacrifices, drinking a water called Lethe, from its quality of making people forget every thing, the votaries went down into his cave by small ladders through a very narrow passage. At the bottom was another little cavern, of which the entrance was also exceedingly small. There they laid down upon the ground, with a certain composition of honey in each hand, which they were indispensably obliged to carry with them. Their feet were placed within the opening of the little cave; which was no sooner done than they perceived themselves borne into it with great force and velocity. Futurity was there revealed to them, but not to all in the same manner; some saw, others heard wonders. From thence they returned quite stupified, and out of their senses, and were placed in the chair of Mnemosyne, goddess of memory, not without great need of her assistance to recover their remembrance, after their great fatigue, of what they had seen and heard; admitting they had seen and heard any thing at all. Pausanias, who had consulted that oracle himself, and gone through all these ceremonies, has left a most ample description of it; to which † Plutarch adds some particular circumstances, which I omit, to avoid a tedious prolixity.

‡ The temple and oracle of Branchidæ, in the neighbourhood of Miletus, so called from Branchus, the son of Apollo, was very ancient, and in great esteem with all the Ionians and Dorians of Asia. Xerxes, in his return from Greece, burnt this temple, after the priests had delivered its treasures to him. That prince, in return, granted them an establishment in the remotest parts of Asia, to secure them against the vengeance of the Greeks. After the war was over, the Milesians re-established that temple with a magnificence, which, according to Strabo, surpassed that of all the other temples of Greece. When Alexander the Great had overthrown Darius, he utterly destroyed the city where the priests Branchidæ had settled, of which their descendants were at that time in actual possession, punishing in the children the sacrilegious perfidy of their fathers.

§ Tacitus relates something very singular, though not very probable, of the oracle of Claros, a town of Ionia, in Asia Minor, near Colophon. "Germanicus," says he, "went to consult Apollo at Claros. It is not a woman that gives the answers there, as at Delphos, but a man chose out of certain families, and almost always of Miletus. It suffices to let him know the number and names of those who come to consult him. After which he retires into a cave, and

\* Pausan. l. ix. p. 602, 604.

‡ Herod. l. i. c. 157. Strab. l. xiv. p. 634.

† Plut. de gen. Socr. 509

§ Tacit. Annal. l. v. c. 54



having drunk of the waters of a spring within it, he delivers answers in verse upon what the persons have in their thoughts, though he is often ignorant, and knows nothing of composing in a measure. It is said, that he foretold to Germanicus his sudden death, but in dark and ambiguous terms, according to the custom of oracles."

I omit a great number of other oracles, to proceed to the most famous of them all. It is very obvious that I mean the oracle of Apollo at Delphos. He was worshipped there under the name of the Pythian, derived from the serpent Python, which he had killed, or from a Greek word that signifies to inquire, *πυθίσθαι*, because people came thither to consult him. From thence the Delphic priestess was called Pythia, and the games there celebrated, the Pythian games.

Delphos was an ancient city of Phocis in Achai. It stood upon the declivity, and about the middle of the mountain Parnassus, built upon a small extent of even ground, and surrounded with precipices that fortified it without the help of art. \*Diodorus says that there was a cavity upon Parnassus, from whence an exhalation rose, which made the goats dance and skip about, and intoxicated the brain. A shepherd having approached it out of a desire to know the cause of so extraordinary an effect, was immediately seized with violent agitations of body, and pronounced words, which, without doubt, he did not understand himself; however, they foretold futurity. Others made the same experiment, and soon it was rumoured throughout the neighbouring countries. The cavity was no longer approached without reverence. The exhalation was concluded to have something divine in it. A priestess was appointed for the reception of its effects, and a tripod placed upon the vent, called by the Latins Cortina, perhaps from the skin† that covered it. From thence she gave her oracles. The city of Delphos rose insensibly round about this cave, where a temple was erected, which at length became very magnificent. The reputation of this oracle almost effaced, or at least very much exceeded that of all others.

At first a single Pythia sufficed to answer to those who came to consult the oracle, not yet amounting to any great number: but in process of time, when it grew into universal repute, a second was appointed to mount the tripod alternately with the first, and a third chosen to succeed in case of death or disease. There were other assistants besides those to attend the Pythia in the sanctuary, of whom the most considerable were called prophets;‡ it was their business to take care of the sacrifices and to make the inspection into them. To these the demands of the inquirers were delivered either by word of mouth, or in writing, and they returned the answers, as we shall see in the sequel.

We must not confound the Pythia with the Sybil of Delphos.

\* Tacit. Annal. lib. xiv. p. 427, 428.

† Corium.

‡ Προφῆται.



The ancients represent the latter as a woman that roved from country to country, venting her predictions. She was at the same time the Sybil of Delphos, Erythræ, Babylon, Cuma, and many other places, from her having resided in them all.

The Pythia could not prophecy till she was intoxicated by the exhalation from the sanctuary. This miraculous vapour had not the effect at all times and upon all occasions. The god was not always in the inspiring humour. At first he imparted himself only once a year, but at length he was prevailed upon to visit the Pythia every month. All days were not proper, and upon some it was not permitted to consult the oracle. These unfortunate days occasioned an oracle's being given to Alexander the Great worthy of remark. He was at Delphos to consult the god, at a time when the priestess pretended it was forbid to ask him any questions, and would not enter the temple. Alexander, who was always warm and tenacious, took hold of her by her arm to force her into it, when she cried out, "My son, you are invincible!" Upon which words he would have no other oracle, and was contented with that he had received.

The Pythia, before she ascended the tripod, was a long time prepared for it by sacrifices, purifications, a feast of three days, and many other ceremonies. The god denoted his approach by the moving of a laurel that stood before the gates of the temple, which shook also to its very foundations.

As soon \* as the divine vapour, like a penetrating fire, had diffused itself through the entrails of the priestess, her hair stood upright upon her head, her looks grew wild and furious, she foamed at the mouth, a sudden and violent trembling seized her whole body, with all the symptoms of distraction and frenzy. She uttered at intervals some words almost inarticulate, which the prophets carefully collected. After she had been a certain time upon the tripod, she was

\* ————— Cul talia fandi  
Ante fores, subito non vultus, non color unus  
Non compe mansere comæ: sed pectus anhelum  
Et rabe sera corde tument; majorque videri.  
Nec mortale sonans: afflata est numine quando  
Jam propterea Del.

VIRG. ÆN. I. vi. v. 46—51.

† Among the various marks which God has given us in the scriptures to distinguish his oracle from those of the devil, the fury of madness attributed by Virgil to the Pythia, *strabie fera cordutement*, is one. To this, says God, that show the falsehood of the diviner's predictions. — gave us such as divine the motions of fury and madness; or, according to ISA. XLV. 25, that frustrateth the tokens of the liar, and maketh diviners mad. Instead of which the prophets of the true God constantly gave the divine answers in an equal and calm tone of voice, and with a noble tranquillity of behaviour. Another distinguishing mark is, the demons giving their oracles in secret places, by-ways, and in the obscurity of caves; whereas God gave his in open day, and before all the world. I have not spoken in secret in a dark place of the earth, ISA. XLV. 19. I have not spoken in secret from the beginning. ISA. XLVIII. 16. So that God did not permit the devil to imitate his oracles without imposing such conditions upon him, as might distinguish between the true and false inspiration.



reconducted to her cell, where she generally continued many days, to recover herself of her fatigue; and, as Lucan says, a sudden death was often either the reward or punishment of her enthusiasm:

Numinis aut poena est mors immatura recepti,  
Aut pretium.\*

The prophets had poets under them, who made the oracles into verses, which were often bad enough, and gave occasion to say, it was very surprising that Apollo, who presided in the choir of the muses, should inspire his prophetess no better. But Plutarch informs us, that the god did not compose the verses of the oracles. He inflamed the Pythia's imagination, and kindled in her soul that living light, which unveiled all futurity to her. The words she uttered in the heat of her enthusiasm, having neither method nor connexion, and coming only by starts, to use that expression,† from the bottom of her stomach, or rather from her belly, were collected with care by the prophets, who gave them afterwards to the poets to be turned into verse. These Apollo left to their own genius and natural talents; as we may suppose he did the Pythia, when she composed verses, which, though not often, happened sometimes. The substance of the oracle was inspired by Apollo, the manner of expressing it was the priestess's own: the oracles were, however, often given in prose.

The general characteristics of oracles were ambiguity, obscurity, and convertibility, to use that expression, so that one answer would agree with several various, and sometimes directly opposite events. By the help of this artifice, the demons, who of themselves are not capable of knowing futurity, concealed their ignorance, and amused the credulity of the Pagan world. When Croesus was upon the point of invading the Medes, he consulted the oracle of Delphos upon the success of that war, and was answered, that by passing the river Halys he would ruin a great empire. What empire? his own, or that of his enemies? He was to guess that; but what ever the event might be, the oracle could not fail of being in the right. As much may be said upon the same god's answer to Pyrrhus.

Alo te, Æacida, Romanos vincere posse.

I repeat it in Latin, because the equivocality, which equally implies that Pyrrhus could conquer the Romans, and the Romans Pyrrhus, will not subsist in a translation. Under the cover of such ambiguities, the god eluded all difficulties, and was never in the wrong.

\* Lib. v.

† Ἐγχαρμυθος.

‡ Quod si aliquis diverit multa ab idolis esse prædicta; hoc sciendum quod semper mendacium junxerit veritati, et sic sententias temperaverint, ut seu boni seu mali quid accideret utrumque possit intelligi. Hieronym. c. xlii. la. He cites the two examples of Croesus and Pyrrhus.



It must, however, be confessed, that sometimes the answer of the oracle was clear and circumstantial. I have related, in the history of Croesus, the stratagem he made use of to assure himself of the veracity of the oracle, which was, to demand of it, by his ambassador, what he was doing at a certain time prefixed. The oracle of Delphos replied, that he was causing a tortoise and a lamb to be dressed in a vessel of brass, which was really so.\* The emperor Trajan made a like proof upon the god at Heliopolis, by sending him a letter† sealed up, to which he demanded an answer. The oracle made no other return than to command a blank paper, well folded and sealed, to be delivered to him. Trajan, upon the receipt of it, was struck with amazement to see an answer so correspondent with his own letter, in which he knew he had wrote nothing. The wonderful facility‡ with which demons can transfer themselves almost in an instant from place to place, made it not impossible for them to give the two related answers, and seem to foretell in one country, what they had seen in another : which is Tertullian's opinion.

Admitting it to be true, that some oracles have been followed precisely by the events foretold, we may believe, that God, to punish the blind and sacrilegious credulity of the Pagan, has sometimes permitted the demons to have a knowledge of things to come, and to foretell them distinctly enough: which conduct of God, though very much above human comprehension, is frequently attested in the Holy Scriptures.

It has been questioned, whether the oracles mentioned in profane history should be ascribed to the operation of demons, or only to the malignity and imposture of men. Vandale, a Dutch physician, has maintained the latter; and Monsieur Fontenelle, when a young man, adopted that opinion, in the persuasion, to use his own words, that it was indifferent, as to the truth of Christianity, whether the oracles were the effect of the agency of spirits, or a series of impostures. Father Baltus, the Jesuit professor of the Holy Scriptures in the university of Strasburgh, has refuted them both in a very solid piece, wherein he demonstrates invincibly, with the unanimous authority of the fathers, that the devils were the real agents in the oracles. He attacks with equal force and success the rashness and presumption of the anabaptist physician, who calling in question the capacity and discernment of the holy doctors, absurdly endeavours to efface the high idea all true believers have of those great leaders of the church, and to depreciate their venerable authority, which is so

\* Macrob. l. i. Saturnal. c. xlii.

† It was customary to consult the oracle by sealed letters, which were laid upon the altar of the god unopened

‡ Omnis spiritus aëlis. Hoc et angeli et dæmones. Igitur momento ubique sunt : Totus orbis illis locus unus est : Quid ubi geratur tam facile sciunt, quam enuntiant Velocitas divinitus creditur, quia substantia ignorantur. Cæterum testudinem decoqui cum carnibus pécudiæ Pythius eo modo renunciavit, quo supra diximus. Memento apud Lydiam fuerat. Tertul. in Apolog



great a difficulty to all who deviate from the principles of ancient tradition. And if that was ever certain and consentaneous in any thing, it is so in this point; for all the fathers of the church, and ecclesiastical writers of all ages, maintain, and attest, that the devil was the author of idolatry in general, and of oracles in particular.

This opinion does not oppose the belief, that the priests and priestesses were frequently guilty of fraud and imposture in the answers of the oracles: for is not the devil the father and prince of lies?—In the Grecian history we have seen more than once the Delphic priestess suffer herself to be corrupted by presents. It was from that motive she persuaded the Lacedæmonians to assist the people of Athens in the expulsion of the thirty tyrants; that she caused Demaratus to be divested of the royal dignity to make way for Cleomenes; and dressed up an oracle to support the imposture of Lysander, when he endeavoured to change the succession to the throne of Sparta. And I am apt to believe that Themistocles, who well knew the importance of acting against the Persians by sea, inspired the god with the answer he gave, “to defend themselves with walls of wood.”\* Demosthenes, convinced that the oracles were frequently suggested by passion or interest, and suspecting, with reason, that Philip had instructed them to speak in his favour, boldly declared that the Pythia *philippized*, and bade the Athenians and Thebans remember, that Pericles and Epaminondas, instead of listening to, and amusing themselves with, the frivolous answers of the oracle, those idle bugbears of the base and cowardly, consulted only reason in the choice and execution of their measures.

The same father Baltus examines with equal success the cessation of oracles, a second point in the dispute. Mr. Vandale, to oppose with some advantage a truth so glorious to Jesus Christ, the subverter of idolatry, had falsified the sense of the fathers, by making them say, “that oracles ceased precisely at the moment of Christ’s birth.” The learned apologist for the fathers shows, that they all allege oracles did not cease till after our Saviour’s birth and the preaching of the gospel; not on a sudden, but in proportion to his salutary doctrines being known to mankind, and gaining ground in the world. This unanimous opinion of the fathers is confirmed by the unexceptionable evidence of great numbers of the Pagans, who agree with them as to the end of time when the oracles ceased.

What an honour to the Christian religion was this silence imposed upon the oracles by the victory of Jesus Christ? Every Christian had this power. †Tertullian, in one of his apologies, challenges the Pagans to make the experiment, and consents that a Christian should be put to death if he did not oblige these givers of oracles to

\* Plat. in Demost. p. 854.

† Tertul. in Apolog.



~~convert~~ themselves devils. \*Lactantius informs us, that every Christian could silence them by only the sign of the cross. And all the world knows, that when Julian the Apostate was at Daphne, a suburb of Antioch, to consult Apollo, the god, notwithstanding all the sacrifices offered to him, continued mute, and only recovered his speech to answer those who inquired the cause of his silence, that they must ascribe it to the interment of certain bodies in the neighbourhood. Those were the bodies of Christian martyrs, amongst which was that of St. Babylas.

This triumph of the Christian religion ought to give us a due sense of our obligations to Jesus Christ, and at the same time, of the darkness to which all mankind were abandoned before his coming. We have seen, amongst the Carthaginians, fathers and mothers more cruel than wild beasts, inhumanly giving up their children, and annually depopulating their cities by destroying the most florid of their youth in obedience to the bloody dictates of their oracles, and false gods. The victims were chosen without any regard to rank, sex, age, or condition. Such bloody executions were honoured with the name of sacrifices, and designed to make the gods propitious. "What greater evil," cries Lactantius, "could they inflict in their most violent displeasure, than to deprive their adorers of all sense of humanity, to make them cut the throats of their own children, and pollute their sacrilegious hands with such execrable parricides!"

A thousand frauds and impostures, openly detected at Delphos, and every where else, had not opened men's eyes, nor in the least diminished the credit of the oracles which subsisted upwards of two thousand years, and was carried to an inconceivable height, even in the sense of the greatest men, the most profound philosophers, the most powerful princes, and generally among the most civilized nations, and such as valued themselves most upon their wisdom and policy. The estimation they were in, may be judged from the magnificence of the temple of Delphos, and the immense riches amassed in it through the superstitious credulity of nations and monarchs.

† The temple of Delphos having been burnt about the fifty-eighth Olympiad, the Amphyctions, those celebrated judges of Greece, took upon themselves the care of rebuilding it. They agreed with an architect for three hundred talents, which amounts to nine hundred thousand livres.‡ The cities of Greece were to furnish that sum. The inhabitants of Delphos were taxed a fourth part of it, and made

\* Lib. de vera sapient. c. xxvii.

† Tam barbaros, tam immanes fuisse homines, ut parricidium suum, id est tetrum atque execrabile humano generi facinus, sacrificium vocarent. Cum teneras atque innocentes animas, quæ maxime est ætas parentibus dulcior, sine ullo respectu pietatis, extinguerunt, immanitatemque omnium bestiarum, quæ tamen fœtus suos amant, feritate superarent. O dementia insanabilem! Quid illis læti dii amplius facere possent, si essent iratissimi quam faciunt propitii? Cum suos cultores parricidis inquinant, orbitatibus mactant, humanis sensibus spoliant. Lactant. l. i. c. 21.

‡ Herod. l. ii. c. 180, et l. v. c. 62

§ About L. 44,498 Sterling.



gatherings in all parts, even in foreign nations, for that service. Anasis, at that time king of Egypt, and the Grecian inhabitants of his country, contributed considerable sums towards it. The Alcmeonidæ, a potent family of Athens, were charged with the conduct of the building, and made it more magnificent, by considerable additions of their own, than had been proposed in the model.

Gyges, king of Lydia, and Cræsus, one of his successors, enriched the temple of Delphos with an incredible number of presents. Many other princes, cities, and private persons, by their example, in a kind of emulation of each other, had heaped up in it tripods, vases, tables, shields, crowns, chariots, and statues of gold and silver of all sizes, equally infinite in number and value. The presents of gold which Cræsus alone made to this temple, amounted, according to Herodotus,\* to upwards of two hundred and fifty-four talents; that is, about seven hundred and sixty-two thousand French livres;† and perhaps of those of silver to as much. Most of these presents were in being in the time of Herodotus. ‡Diodorus Siculus, adding those of other princes to them, makes their amount ten thousand talents, or thirty millions of livres.‡

¶Among the statues of gold, consecrated by Cræsus in the temple of Delphos, was placed that of a female baker, of which this was the occasion: Alyattus, Cræsus's father, having married a second wife, by whom he had children, she contrived to get rid of her son-in-law, that the crown might descend to her own issue. For this purpose she engaged the female baker to put poison into a loaf, that was to be served at the young prince's table. The woman, who was struck with horror at the crime, in which she ought to have had no part at all, gave Cræsus notice of it. The poisoned loaf was served to the queen's own children, and their death secured the crown to the lawful successor. When he ascended the throne, in gratitude to his benefactress, he erected a statue to her in the temple of Delphos. But may we conclude that a person of so mean a condition could deserve so great an honour? Plutarch answers in the affirmative, and with a much better title, he says, than many of the so much vaunted conquerors and heroes, who have acquired their fame only by murder and devastation.

It is not to be wondered, that such immense riches should tempt the avarice of mankind, and expose Delphos to being frequently pillaged. Without mentioning more ancient times, Xerxes, who invaded Greece with a million of men, endeavoured to seize upon the spoils of the temple. Above a hundred years after, the Phocians, near neighbours of Delphos, plundered it at several times. The same rich booty was the sole motive of the irruption of the Gauls into Greece, under Brennus. The guardian god of Delphos, if we may believe historians, sometimes defended this temple by surprising

\* Herod. l. i. c. 50, 51.

§ About L. 1,300,000.

† About L. 33,500.

‡ Diod. l. xvi. p. 553.

¶ Plut. de Pyth. orac. p. 41 d.



prodigies; and at others, either from incapacity or confusion, suffered himself to be plundered. When Nero made this temple, so famous throughout the universe, a visit, and found in it five hundred fine brass statues of illustrious men and gods to his liking, which had been consecrated to Apollo, (those of gold and silver having undoubtedly disappeared upon his approach) he ordered them to be taken down, and, shipping them on board his vessels, carried them with him to Rome.

Those who would be more particularly informed concerning the oracles and riches of the temple of Delphos, may consult some dissertations upon them, printed in the memoirs of the academy of *Belles Lettres*;\* of which I have made good use, according to my custom.



### OF THE GAMES AND COMBATS.

Games and combats made part of the religion, and had a share in almost all the festivals of the ancients; and for that reason it is proper to treat of them in this place. Whether we consider their origin, or the design of their institution, we shall not be surprised at their being so much practised in the best governed states.

Hercules, Theseus, Castor, and Pollux, and the greatest heroes of antiquity, were not only the institutors or restorers of them, but thought it glorious to share in the exercise of them, and meritorious to succeed therein. The subduers of monsters, and of the common enemies of mankind, thought it no disgrace to them, to aspire at the victories in these combats; nor that the new wreaths, with which their brows were encircled in the solemnization of these games, took any lustre from those they had before acquired. Hence the most famous poets made these combats the subject of their verses; the beauty of whose poetry, whilst it immortalized themselves, seemed to promise an eternity of fame to those whose victories it so divinely celebrated. Hence arose that uncommon ardour which animated all Greece to imitate the ancient heroes, and like them, to signalize themselves in the public combats.

A reason more solid, which results from the nature of these combats, and of the people who used them, may be given for their prevalence. The Greeks, by nature warlike, and equally intent upon forming the bodies and minds of their youth, introduced these exercises, and annexed honours to them, in order to prepare the younger sorts for the profession of arms, to confirm their health, to render them stronger and more robust, to inure them to fatigues, and to make them intrepid in close fight, in which (the use of fire arms being then unknown) the strength of body generally decided the victo-

\* Vol. III.



ry. These athletic exercises supplied the place of those in use amongst our nobility, as dancing, fencing, riding the great horse, &c.; but they did not confine themselves to a graceful mien, nor to the beauties of a shape and face; they were for joining strength to the charms of person.

It is true, these exercises, so illustrious by their founders, and so useful in the ends at first proposed from them, introduced public masters, who taught them to young persons, and practising them with success, made public show and ostentation of their skill. This sort of men applied themselves solely to the practice of this art, and carrying it to an excess, they formed it into a kind of science, by the addition of rules and refinements, often challenging each other out of a vain emulation, till at length they degenerated into a profession of people, who, without any other employment or merit, exhibited themselves as a sight for the diversion of the public. Our dancing-masters are not unlike them in this respect, whose natural and original designation was to teach youth a graceful manner of walking, and a good address: but now we see them mount the stage, and perform ballets in the garb of comedians, capering, jumping, skipping, and making a variety of strange, unnatural motions. We shall see, in the sequel, what opinion the ancients had of their professed combatants and wrestling-masters.

There were four kinds of games solemnized in Greece: The *Olympic*, so called from Olympia, otherwise Pisa, a town of Elis in Peloponnesus; near which they were celebrated after the expiration of every four years, in honour of Jupiter Olympicus. The *Pythic*, sacred to Apollo Pythius,\* so called from the serpent Python killed by him: they were also celebrated every four years. The *Nemæan*, which took their name from Nemæa, a city and forest of Peloponnesus, and were either instituted, or restored by Hercules, after he had slain the lion of the Nemæan forest; they were solemnized every two years. And lastly, the *Isthmian*; celebrated upon the Isthmus of Corinth, from four years to four years, in honour of Neptune.

† Theseus was the restorer of them, and they continued even after the ruin of Corinth. That persons might be present at these public sports with greater quiet and security, there was a general suspension of arms and cessation of hostilities throughout all Greece, during the time of their celebration.

In these games, which were solemnized with incredible magnificence, and drew together a prodigious concourse of spectators from all parts, a simple wreath was all the reward of the victors. In the Olympic games it was composed of wild olive; in the Pythic of laurel; in the Nemæan of green parsley;‡ and in the Isthmian, of the same herb. The institutors of these games implied from thence, that honour only, and not mean and sordid interest, ought to be the motive of great actions. Of what were men not capable, accustomed to

\* Several reasons are given for his name.

† Paus. l. ii. p. 88.

‡ Anthm.



act solely from so glorious a principle!\* We have seen, in the Persian war, that Tigranes, one of the most considerable captains in the army of Xerxes, having heard the prizes in the Grecian games described, cried out with astonishment, addressing himself to Mar-donius, who commanded in chief, "Heavens! against what men are you leading us? Insensible to interest, they combat only for glory!" Which exclamation, though looked upon by Xerxes as an effect of abject fear, abounds with sense and judgment.

† It was from the same principle that the Romans, whilst they bestowed upon other occasions crowns of gold of great value, persisted always in giving only a wreath of oaken leaves to him who saved the life of a citizen. "Oh manners, worthy of eternal remembrance!" cries Pliny, in relating this laudable custom, "O grandeur, truly Roman, that would assign no other reward but honour for the preservation of a citizen! a service, indeed, above all reward; thereby sufficiently evincing their opinion, that it was criminal to save a man's life from the motive of lucre and interest!" *O mores æternos, qui tanta opera honore solo donaverint; et cum reliquis coronas auro commendarent, salutem civis in pretio esse noluerint clara professione servari quidem hominem nefas esse lucri causa!*

Amongst all the Grecian games, the Olympic held undeniably the first rank; and that for three reasons. They were sacred to Jupiter, the greatest of the gods; instituted by Hercules, the first of the heroes; and celebrated with more pomp and magnificence, amidst a greater concourse of spectators from all parts, than any of the rest.

‡ If Pausanias may be believed, women were prohibited to be present at them upon pain of death; and during their continuance, it was ordained, that no woman should approach the place where the games were celebrated, or pass on that side of the river Alphæus. One only was so bold as to violate this law, and slipped in disguise among the combatants. She was tried for the offence, and would have suffered for it, according to the law, if the judges, in regard to her father, her brother, and her son, who had all been victors in the Olympic games, had not pardoned her offence, and saved her life.

This law was very conformable to the Grecian manners, amongst whom the ladies were very reserved, seldom appeared in public, had separate apartments, called *Gynæcea*, and never ate at table with the men when strangers were present. It was certainly inconsistent with decency to admit them at some of the games, as those of wrestling, and the pancratium, in which the combatants fought naked.

§ The same Pausanias tells us in another place, that the priestess of Ceres had an honourable seat in these games, and that virgins were not denied the liberty of being present at them. For my

\* Herod. i. viii. c. 26. † Plin. l. xvi. 4. ‡ Pausan. l. v. p. 297. § Ibid. l. vi. p. 382.



part I cannot conceive the reason of such inconsistency, which in deed seems incredible.

The Greeks thought nothing comparable to the victory in these games. They looked upon it as the perfection of glory, and did not believe it permitted to mortals to desire any thing beyond it. \* Cicero assures us, that with them it was no less honourable than the consular dignity in its original splendour with the ancient Romans. And in another place he says, that † to conquer at the Olympia was almost, in the sense of the Grecians, more great and glorious than to receive the honour of a triumph at Rome. Horace speaks in still stronger terms upon this kind of victory. ‡ He is not afraid to say that "it exalts the victor above human nature; they were no longer men, but gods."

We shall see hereafter what extraordinary honours were paid to the victor, of which one of the most affecting was, to date the year with his name. Nothing could more effectually enliven their endeavours, and make them regardless of expenses, than the assurance of immortalizing their names, which for the future would be annexed to the calendar, and in the front of all laws made in the same year with the victory. To this motive may be added, the joy of knowing, that their praises would be celebrated by the most famous poets, and share in the entertainment of the most illustrious assemblies; for these odes were sung in every house, and had a part in every entertainment. What could be a more powerful incentive to a people, who had no other object and aim than that of human glory?

I shall confine myself upon this head to the Olympic games which continued five days; and shall describe, in as brief a manner as possible, the several kinds of combats of which they were composed. Mr. Burette has treated this subject in several dissertations printed in the memoirs of the academy of *Belles Lettres*; wherein purity, perspicuity, and elegance of style are united with profound erudition. I make no scruple in appropriating to my use the riches of my brethren; and, upon the subject of the Olympic games, have made very free with the late Abbe Massieu's remarks upon the odes of Pindar.

The combats, which had the greatest share in the solemnity of the public games, were boxing, wrestling, the pancratium, the *dicus* or quoit, and racing. To these may be added the exercises of leaping, throwing the dart, and that of the *trochus* or wheel; but as these were neither important, nor of any great reputation, I

\* *Olympiorum victoria, Græcis consulatus ille antiquus videbatur.* Tuscul. Quest. lib. ii. n. 41.

† *Olympionicam esse apud Græcos propè majus fuit et gloriosius, quàm Romæ triumpasse.* Pro. Flacco. num. xxi.

‡ ———— *Palmaque nobilis*

*Terrarum dominos evehit ad deos.*

*Sive quos Elea domum reducit*

*Palma celestes.*

*Od. ii. lib. 4.*

*Od. i. lib. 1.*



shall content myself with having only mentioned them in this place. For the better methodising the particulars of these games and exercises, it will be necessary to begin with an account of the *Athletæ*, or combatants.

#### OF THE *ATHLETÆ*, OR COMBATANTS.

The term *Athletæ* is derived from the Greek word ἄλσος, which signifies labour, combat. This name was given to those who exercised themselves with design to dispute the prizes in the public games. The art by which they formed themselves for these encounters was called *Gymnastic*, from the *Athletæ*'s practising naked.

Those who were designed for this profession frequented, from their most tender age, the *Gymnasia* or *Palæstræ*, which were a kind of academies maintained for that purpose at the public expense. In these places, such young people were under the direction of different masters, who employed the most effectual methods to inure their bodies for the fatigues of the public games, and to form them for the combats. The regimen they were under was very hard and severe. At first they had no other nourishment but dried figs, nuts, soft cheese, and a gross heavy sort of bread, called *μάζα*. They were absolutely forbid the use of wine, and enjoined continence; which *Horace* expresses thus :\*

Qui studet optatam cursu contingere metam  
Multa tulit sæpe puer, sudavit et alsit ;  
Abstulit venere et vino.

Who in the Olympic race the prize would gain,  
Has borne from early youth fatigue and pain,  
Excess of heat and cold has often try'd,  
Love's softness banish'd, and the glass deny'd.

*St. Paul*, by an allusion to the *Athletæ*, exhorts the *Corinthians*, near whose city the *Isthmian* games were celebrated, to a sober and penitent life. "Those who strive," says he, "for the mastery, are temperate in all things; now they do it to obtain a corruptible crown, but we an incorruptible." † *Tertullian* uses the same thought to encourage the martyrs. He makes a comparison from what the hopes of victory made the *Athletæ* endure. He repeats the severe and painful exercises they were obliged to undergo; the continual anguish and constraint, in which they past the best years of their lives; and the voluntary privation which they imposed upon themselves, of all that was most affecting and grateful to the passions. It is true, the *Athletæ* did not always observe so severe a regimen, but at length substituted in its stead a voracity and indolence extremely remote from it.

\* *Art. Poet.* v. 412.

† *Nempe enim et Athletæ segregantur ad strictiorem disciplinam, ut robori ædificando vacent ; continentur a luxuria, a cibis lætioribus, a potu jucundiore ; coguntur cruciantur fatigantur Tertul. ad Martyr.*



The *Athletæ*, before their exercises, were rubbed with oils and ointments, to make their bodies more supple and vigorous. At first they made use of a belt, with an apron or a scarf fastened to it, for their more decent appearance in the combats; but one of the combatants happening to lose the victory by this covering's falling off, that accident was the occasion of sacrificing modesty to convenience, and retrenching the apron for the future: but the *Athletæ* were only naked in some exercises, as wrestling, boxing, the pancratium, and the foot-race. They practised a kind of noviciate in the *Gymnasia* for ten months, to accomplish themselves in the several exercises by assiduous application; and this they did in the presence of such as curiosity or idleness conducted to look on. But when the celebration of the Olympic games drew nigh, the *Athletæ* who were to appear in them, were kept at double exercise.

Before they were admitted to combat, other proofs were required; as to birth, none but Greeks were to be received. It was also necessary that their manners should be unexceptionable, and their condition free. No stranger was admitted to combat in the Olympic games; and when Alexander, the son of Amyntas, king of Macedon, presented himself to dispute the prize, his competitors, without any regard to the royal dignity, opposed his reception as a Macedonian, and consequently a barbarian and a stranger; nor could the judges be prevailed upon to admit him till he had proved, in due form, his family originally descended from the Argives.

The persons who preside in the games, called *Agonothetæ*, *Athlo-thetæ*, and *Hellandicæ*, registered the name and country of each champion; and upon the opening of the games a herald proclaimed the names of the combatants. They were then made to take an oath, that they would religiously observe the several laws prescribed in each kind of combat, and do nothing contrary to the established orders and regulations of the games. Fraud, artifice, and excessive violence, were absolutely prohibited; and the maxim so generally received elsewhere that it is indifferent whether an enemy is conquered by deceit or valour, was banished from these combats. The address of a combatant, expert in all the turns of his art, who knew how to shift and fence dexterously, to put the change upon his adversary with art and subtlety, and to improve the least advantages, must not be confounded here with the cowardly and knavish cunning of one, who, without regard to the laws prescribed, employs the most unfair means to vanquish his competitor. Those who disputed the prize in the several kinds of combats, drew lots for their precedency in them.

It is time to bring our champions to blows, and to run over the different kinds of combats in which they exercised themselves.

#### OF WRESTLING.

Wrestling is one of the most ancient exercises of which we have any knowledge, having been practised in the time of the patriarchs



as the wrestling of the angel with Jacob proves.\* Jacob supported the angel's attack so vigorously, that perceiving he could not throw so rough a wrestler, he was reduced to make him lame by touching the sinew of his thigh, which immediately shrunk up.

Wrestling among the Greeks, as well as other nations, was practised at first with simplicity, little art, and in a natural manner; the weight of the body and the strength of the muscles having more share in it than address and skill. Theseus was the first that reduced it to the method, and refined it with the rules of art. He was also the first who established the public schools, called *Palæstræ*, where the young people had masters to instruct them in it.

The wrestlers, before they began the combat, were rubbed all over in a rough manner, and afterwards anointed with oils, which added to the strength and flexibility of their limbs. But as this unction, in making the skin too slippery, rendered it difficult for them to take good hold of each other, they remedied that inconvenience, sometimes by rolling themselves in the dust of the *Palæstræ*, sometimes by throwing a fine sand upon each other, kept for that purpose in the *Xystæ*, or porticoes of the *Gymnasia*.

Thus prepared, the wrestlers began their combat. They were matched two against two, and sometimes several couples contended at the same time. In this combat the whole aim and design of the wrestlers was to throw their adversary upon the ground. Both strength and art were employed for this purpose:—they seized each other by the arms, drew forwards, pushed backwards, used many distortions and twistings of the body; locking their limbs into each other's, seizing by the neck, throttling, pressing in their arms, struggling, plying on all sides, lifting from the ground, dashing their heads together like rams, and twisting one another's. The most considerable advantage in the wrestlers art was to make himself master of his adversary's legs, of which a fall was the immediate consequence. From whence Plautus says in his *Pseudolus*, speaking of wine, † "He is a dangerous wrestler, he presently takes one by the heels." The Greek terms *ὑποσπασίζων* and *ἐπὶ τοῖς ποσὶ*, and the Latin word *supplantare*, seemed to imply, that one of these arts consisted in stooping down to seize the antagonist under the soles of his feet, and in raising them up to give him a fall.

In this manner the *Athletæ* wrestled standing, the combat ending with the fall of one of the competitors. But when it happened that the wrestler who was down drew his adversary along with him, either by art or accident, the combat continued upon the sand, the antagonists tumbling and twining with each other a thousand different ways, till one of them got uppermost, and compelled the other to ask for quarter, and confess himself vanquished. There was a third sort of wrestling called *Ἀγκυρεῖσμος*, from the *Athletæ*'s only

\* Gen. xxxii 24

† Captat pedes primum, luctator doloꝝ est



using their hands in it, without taking hold of the body, as in the other kinds : and this exercise served as a prelude to the greater combat. It consisted in intermingling their fingers and in squeezing them with all their force ; in pushing one another, by joining the palms of their hands together ; in twisting their fingers, wrists, and other joints of the arm, without the assistance of any other member : and the victory was his who obliged his opponent to ask quarter.

The combatants were to fight three times successively, and to throw their antagonists at least twice, before the prize could be adjudged to them.

\* Homer describes the wrestling of Ajax and Ulysses ; Ovid, that of Hercules, and Achelous ; Lucan, of Hercules and Antæus ; and the Thebaid of Statius, that of Tydeus and Agylleus.

The wrestlers of greatest reputation amongst the Greeks, were Milo of Croton, whose history I have related elsewhere at large, and Polydamas. The latter, alone and without arms, killed a furious lion upon mount Olympus, in imitation of Hercules, whom he proposed to himself as a model in this action. Another time, having seized a bull by one of his hinder legs, the beast could not get loose without leaving his hoof in his hands. He could hold a chariot behind, while the coachman whipt his horses in vain to make them go forward. Darius Nothus, king of Persia, hearing of his prodigious strength, was desirous of seeing him, and invited him to Susa. Three soldiers of that prince's guard, and of that band which the Persians called *immortal*, esteemed the most warlike of their troops, were ordered to fall upon him : our champion fought and killed them all three.

#### OF BOXING, OR THE CESTUS.

Boxing is a combat at handy-blows, from whence it derives its name. The combatants covered their fists with a kind of offensive arms, called *Cestus*, and their heads with a sort of leather cap, to defend their temples and ears, which were most exposed to blows, and to deaden their violence. The *Cestus* was a kind of gauntlet, or glove made of straps of leather, and plated with brass, lead, or iron, withinside. Their use was to strengthen the hands of the combatants, and to add violence to the blows.

Sometimes the *Athletæ* came immediately to the most violent blows, and began with charging in the most furious manner : sometimes whole hours passed in harassing and fatiguing each other, by a continual extension of their arms, rendering each other's blows ineffectual, and endeavouring in that manner of defence to keep off their adversary. But when they fought with the utmost fury, they aimed chiefly at the head and face, which parts they were most

\* *Iliad*. l. xxiii. v. 708, &c. *Ovid Metam.* l. ix. v. 31, &c. *Phars.* l. iv. v. 612. *Stat.* l. vi. v. 847.



careful to defend, by either avoiding or catching the blows made at them. When a combatant came on to throw himself with all his force and vigour upon another, they had a surprising address in avoiding the attack by a nimble turn of the body, which threw the imprudent adversary down, and deprived him of the victory.

However fierce the combatants were against each other, their being exhausted by the length of the combat would frequently reduce them to the necessity of making a truce; upon which the battle was suspended for some minutes, that were employed in recovering their fatigue, and rubbing off the sweat in which they were bathed: after which they renewed the fight, till one of them, by letting fall his arms through weakness, or by swooning away, explained that he could no longer support the pain or fatigue, and desired quarter; which was confessing himself vanquished.

Boxing was one of the rudest and most dangerous of the gymnastic combats; because, beside the danger of being crippled, the combatants ran the hazard of their lives. They sometimes fell down dead, or dying, upon the sand, though that seldom happened except the vanquished person persisted too long in not acknowledging his defeat: yet it was common for them to quit the fight with a countenance so disfigured, that it was not easy to know them afterwards; carrying away with them the sad marks of their vigorous resistance, such as bruises, contusions in the face, the loss of an eye, their teeth knocked out, their jaws broken, or some more considerable fracture.

We find in the poets, both Latin and Greek, several descriptions of this kind of combat. In Homer, that of Epeus and Euryalus;\* in Theocritus, of Pollux and Amycus; in Apollonius Rhodius, the same battle of Pollux and Amycus; in Virgil, that of Dares and Entellus; and in Statius, and Valerius, Flaccus, of several other combatants.

#### OF THE PANCRACTIUM.

The Pancratiū† was so called from two Greek words, which signify that the whole strength of the body was necessary for succeeding in it. It united boxing and wrestling in the same fight, borrowing from one its manner of struggling and flinging, and from the other the art of dealing blows, and of avoiding them with success. In wrestling it was not permitted to strike with the hand, nor in boxing to seize each other in the manner of wrestlers: but in the Pancratiū, it was not only allowed to make use of all the grips and artifices of wrestling, but the hands and feet, and even the teeth and nails, might be employed to conquer an antagonist.

This combat was the most rough and dangerous. A Pancratiast in the Olympic games, called Arrichion, or Arrachion, perceiving himself almost suffocated by his adversary, who had fast hold of him

\* Dineor, Idyl. xxii. Argonaut. l. ii. Æneid l. Thebaid. l. vi. Argonaut. l. vi

† Παν κρατος.



by the throat, at the same time that he held him by the foot broke one of his enemy's toes, the extreme anguish of which obliged him to ask quarter at the very instant Arrichion himself expired. The Agonothetæ crowned Arrichion, though dead, and proclaimed him victor. Philostratus has left us a very lively description of a painting which represented this combat.

#### OF THE DISCUS, OR QUOIT.

The Discus was a kind of quoit of a round form, made sometimes of wood, but more frequently of stone, lead, or other metal, as iron or brass. Those who used this exercise were called Discoboli, that is, flingers of the Discus. The epithet *καταστάσις*, which signifies *borne upon the shoulders*, given to this instrument by Homer, sufficiently shows that it was of too great weight to be carried from place to place in the hands only, and that the shoulders were necessary for the support of such a burden any space of time.

The intent of this exercise, as of almost all the others, was to invigorate the body, and to make it more capable of supporting the weight and use of arms. In war they were often obliged to carry such loads, as appear excessive in these days, either of provisions, fascines, pallisades; or in scaling of walls, when, to equal the height of them, several of the besiegers mounted upon the shoulders of each other.

The Athletæ, in hurling the Discus put themselves into the best posture they could, to add force to their cast. They advanced one foot, upon which leaning the whole weight of their bodies, they poised the Discus in their hands, and then whirling it round several times almost horizontally to add force to its motion, they threw it off with their joint strength of hands, arms, and body, which had all a share in the vigour of the discharge. He that flung the Discus farthest was the victor.

The most famous painters and sculptors of antiquity, in their endeavours to represent naturally the attitudes of the Discoboli have left posterity many masterpieces in their several arts. Quintilian exceedingly extols a statue of that kind, which had been finished with infinite care and application by the celebrated Myron: "What can be more finished, or express more happily the muscular distortions of the body in the exercise of the Discus, than the Discobolus of Myron?"

#### OF THE PENTATHLUM.

The Greeks gave this name to an exercise composed of five others. It was the common opinion that those five exercises were wrestling, running, leaping, throwing the dart, and the Discus. It was believed this sort of combat was decided in one day, and some-

\* Quid tam distortem et elaboratum, quam est ille Discobolus Myronis? Quintil. lib. ii. cap. 13.



times the same morning; and that the prize, which was single, could not be given but to the victor in all those exercises.

The exercise of leaping, and throwing the javelin, of which the first consisted in leaping a certain length, and the other, in hitting a mark with a javelin at a certain distance, contributed to the forming of a soldier, by making him nimble and active in battle, and expert in flinging the spear and dart.

#### OF RACES.

Of all the exercises which the *Athletæ* cultivated with so much pains and industry for their appearance in the public games, running was in the highest estimation, and held the foremost in rank. The Olympic games generally opened with races, and were solemnized at first with no other exercise.

The place where the *Athletæ* exercised themselves in running was generally called the *stadium* by the Greeks; as was that where in they disputed in earnest for the prize. As the lists or course for these games was at first but one \*Stadium in length, it took its name from that measure, and was called the Stadium, whether precisely of that extent, or of a much greater. Under that denomination was included not only the space in which the *Athletæ* ran, but also that which contained the spectators of the gymnastic games. The place where the *Athletæ* contended, was called *Scamma*, from its lying lower than the rest of the Stadium, on each side of which, and at its extremity, ran an ascent or kind of terrace, covered with seats and benches upon which the spectators were seated. The most remarkable parts of the Stadium were its entrance, middle, and extremity.

The entrance of the course was marked at first only by a line drawn on the sand, from side to side of the Stadium. To that at length was substituted a kind of barrier, which was only a cord strained tight in the front of the horses, or men that were to run. It was sometimes a rail of wood. The opening of this barrier was the signal for the races to start.

The middle of the Stadium was remarkable only by the circumstance of having the prizes allotted to the victors set up there. St. Chrysostom draws a fine comparison from this custom: "As the judges," says he, "in the races and other games, expose in the midst of the Stadium, to the view of the champions, the crowns which they are to receive; in the like manner, the Lord, by the mouth of his prophets, has placed the prizes in the midst of the course, which he designs for those who have the courage to contend for them."

At the extremity of the Stadium was a goal, where the foot-races

\* The Stadium was a land measure among the Greeks, and was, according to Herodotus, l. ii. c. 149. six hundred feet in extent. Pliny says, lib. ii. c. 23. that it was six hundred and twenty-five. Those two authors may agree, considering the difference between the Greek and Roman foot; besides which, the measure of the Stadium varies according to the difference of times and places



ended, but in those in chariots and horses they were to run several times round it without stopping, and afterwards conclude the race by regaining the other extremity of the lists, from whence they started.

There were three kinds of races, the chariot, the horse, and the foot-race. I shall begin with the last, as the most simple, natural, and ancient.

#### I. OF THE FOOT-RACE.

The runners, of whatever number they were, ranged themselves in a line, after having drawn lots for their places. \* Whilst they waited the signal to start, they practised, by way of prelude, various motions to awaken their activity, and to keep their limbs pliable, and in a right temper. They kept themselves in wind by small leaps, and making little excursions, that were a kind of trial of their speed and agility. Upon the signals being given, they flew towards the goal, with a rapidity scarce to be followed with the eye, which was solely to decide the victory: for the Agonistic laws prohibited, upon the most ignominious penalties, the attaining it by any foul method.

In the simple race, the extent of the Stadium was run but once, at the end of which the prize attended the victor, that is, he who came in first. In the race called *Διαυλῶς*, the competitors ran twice that length, that is, after having arrived at the goal they returned to the barrier. To these may added a third sort, called *Δολιχὸς*, which was the longest of all, as its name implies, and was composed of several *Diavuli*. Sometimes it consisted of twenty-four *Stadia* backwards and forwards, turning twelve times round the goal.

There were runners in ancient times, as well amongst the Greeks as Romans, who were much celebrated for their swiftness. † Pliny tells us, that it was thought prodigious in Phidippides to run eleven hundred and forty *Stadia*‡ between Athens and Lacedæmon in the space of two days, till Anystis, of the latter place, and Philonides the runner of Alexander the Great, made twelve hundred *Stadia*§ in one day, from Sicyon to Elis. These runners were denominated *ακροπόροι*, as we find in that passage of Herodotus,|| which mentions

\* ———— Tunc rite citatos

Explorant, acuntque gradus, variasque per artes

Instimulant docto languentia membra tumultu.

Poplite nunc flexo sidunt, nunc lubrica forti

Pectora collidunt plausu: nunc ignea tollunt

Crura brevesque fugam nec opino sine reponunt.

STAT. THEB. lib. vi. v. 387, &c.

They try, they rouse their speed, with various arts;

Their languid limbs they prompt to act their parts,

Now with bent hams, amidst the practis'd crowd,

They sit: now strain their lungs, and shout aloud;

Now a short flight with fiery steps they trace,

And with a sudden stop abridge the mimic race.

† Plin. l. vii. c. 20.

‡ 57 leagues.

§ 60 leagues.

|| Herod. l. vi. c. 108.



**Phidippides.** In the consulate of Fonteius and Vipsanus, in the reign of Nero, a boy of nine years old ran seventy-five thousand paces\* between noon and night. Pliny adds, that in his time there were runners, who ran one hundred and sixty thousand paces† in the circus. Our wonder at such a prodigious speed will increase, continues he, ‡ if we reflect, that when Tiberius went to Germany to his brother Drusus, then at the point of death, he could not arrive there in less than four and twenty hours, though the distance was but two hundred thousand paces,§ and he ran with three post chaises|| with the utmost diligence.

## II. OF THE HORSE-RACES.

The race of a single horse with a rider was less celebrated among the ancients, yet it had its favourers amongst the most considerable persons, and even kings themselves, and was attended with uncommon glory to the victor. Pindar, in his first ode, celebrates a victory of this kind, obtained by Hiero, king of Syracuse, to whom he gives the title of Κίλαρς, that is, *Victor in the horse race*; which name was given to the horses carrying only a single rider, Κίλαρτες. Sometimes the rider led another horse by the bridle, and then the horses were called *Desultorii*, and their riders *Desultores*; because after a number of turns in the Stadium, they changed horses, by dexterously vaulting from one to the other. A surprising address was necessary upon this occasion, especially in an age unacquainted with the use of stirrups, and when the horses had no saddles, which made the leap still more difficult. Among the African troops there were also cavalry|| called *Desultores*, who vaulted from one horse to another, as occasion required; and these were generally Numidians.

## III. OF THE CHARIOT-RACES.

This kind of race was the most renowned of all the exercises used in the games of the ancients, and that from whence most honour redounded to the victors; which is not to be wondered at, if we consider whence it arose. It is plain that it was derived from the constant custom of princes, heroes, and great men, of fighting in battle upon chariots. Homer has an infinity of examples of this kind. This custom being admitted, it is natural to suppose it very agreeable to those heroes, to have their charioteers as expert as possible in driving, as their success depended, in a very great measure, upon the address of their drivers. It was anciently, therefore, only so persons of the first consideration, that this office was confided. Hence arose a laudable emulation to excel others in the art of guiding a chariot, and a kind of necessity to practise it very much, in

\* 30 leagues.

† More than 55 leagues.

‡ Val. Max. l. c. 5.

§ 67 leagues.

|| He had only a guide and one officer with him.

¶ Nec omnes Numida in dextro locati cornu, sed quibus desultorum in modum binos trahentibus equos, inter acerrimam sæpe pugnam, in recentem equum ex fesso armatis transillare mos erat; tanta velocitas ipsis, tamque docile equorum genus est. Liv. lib. xxiii



order to succeed. The high rank of the persons who made use of chariots, ennobled, as it always happens, an exercise peculiar to them. The other exercises were adapted to private soldiers and horsemen, as wrestling, running, and the single horse-race; but the use of chariots in the field was always reserved to princes, and generals of armies.

Hence it was, that all those who presented themselves in the Olympic games to dispute the prize in the chariot-races, were persons considerable either for their riches, their birth, their employments, or great actions. Kings themselves eagerly aspired to this glory, from the belief that the title of victor in these games was scarce inferior to that of conqueror, and that the Olympic palm added new dignity to the splendours of a throne. Pindar's odes inform us that Gelon and Hiero, kings of Syracuse, were of that opinion. Dionysius, who reigned there long after them, carried the same ambition much higher. Philip of Macedon had these victories stamped upon his coins, and seemed as much gratified with them as with those obtained against the enemies of his state. \*All the world knows the answer of Alexander the Great on this subject. When his friends asked him whether he would not dispute the prize of the races in these games? *Yes*, said he, *if kings were to be my antagonists*. Which shows, that he would not have disdained these contests, if there had been competitors in them worthy of him.

The chariots were generally drawn by two or four horses, ranged abreast: *bigæ*, *quadrigæ*. Sometimes mules supplied in place of horses, and then the chariot was called *αμύν*. Pindar, in the fifth ode of his first book, celebrates one Psaumis, who had obtained a third victory: one by a chariot drawn by four horses, *τεθρίππων*; another by one drawn by mules, *αμύν*; and the third by a single horse, *κίλητι*, which the title of the ode expresses.

These chariots, upon a signal given, started together from a place called *Carceres*. Their places were regulated by lot, which was not an indifferent circumstance as to the victory; for as they were to turn round a boundary, the chariot on the left was nearer than those on the right, which consequently had a greater compass to take. It appears from several passages in Pindar, and especially from one in Sophocles, which I shall cite very soon, that they ran twelve times round the Stadium. He that came in first the twelfth round was victor. The chief art consisted in taking the best ground at the turning of the boundary: for if the charioteer drove too near it, he was in danger of dashing the chariot to pieces; and if he kept too wide of it, his nearest antagonist might cut between him, and get foremost.

It is obvious that these chariot-races could not be run without some danger; for as the † motion of the wheels was very rapid, and

\* Plut. in Alex. p. 666.

† *Metaquo fervidis evitata rotis*. Horat. Od. i. lib. 1.  
The goal shunn'd by the burning wheels.



it was requisite to graze against the boundary in turning, the least error in driving would have broken the chariot in pieces, and might have dangerously wounded the charioteer. An example of which we find in the *Electra* of Sophocles, who gives an admirable description of a chariot-race run by ten competitors. The pretended Orestes, at the twelfth and last round, which was to decide the victory, having only one antagonist, the rest having been thrown out, was so unfortunate as to break one of his wheels against the boundary, and falling out of his seat entangled in the reins, the horses dragged him violently forwards along with them, and tore him to pieces. But this very seldom happened. \*To avoid such danger, Nestor gave the following directions to his son Antilochus, who was going to dispute the prize in the chariot-race. *My son, says he, drive your horses as near as possible to the boundary; for which reason, always incline your body over your chariot, get the left of your competitors, and encouraging the horse on the right, give him the rein, whilst the near horse, hard held, turns the boundary so close that the nave of the wheel seems to graze upon it; but have a care of running against the stone, lest you wound your horses, and dash the chariot in pieces.*

Father Montfaucon mentions a difficulty, in his opinion of much consequence, in regard to the places of those who contended for the prize in the chariot-race. They all started indeed from the same line, and at the same time, and so far had no advantage of each other; but he, whose lot gave him the first place, being nearest the boundary at the end of the career, and having but a small compass to describe in turning about it, had less way to make than the second, third, fourth, &c. especially when the chariots were drawn by four horses, which took up a greater space between the first and the others, and obliged them to make a larger circle in coming round. This advantage twelve times together, as must happen, admitting the Stadium was to be run round twelve times, gave such a superiority to the first, as seemed to assure him infallibly of the victory against all his competitors. To me it seems that the fleetness of the horses, joined with the address of the driver, might countervail this odds: either by getting before the first, or by taking his place; if not in the first, at least in some of the subsequent rounds; for it is not to be supposed, that in the progress of the race, the antagonists always continued in the same order in which they started. They often changed places in a short interval of time, and in that variety and vicissitude consisted all the diversion of the spectators.

It was not required, that those who aspired to the victory should enter the lists, and drive their chariots in person. Their being spectators of the games, or even sending their horses thither, was sufficient; but in either case, it was previously necessary to register

\* Hom. Il. l. xxiii. v. 334, &c



the names of the persons for whom the horses were to run, either in the chariot or single horse-races.

\* At the time that the city of Potidæa surrendered to Philip, three couriers brought him advices; the first, that the Illyrians had been defeated in a great battle by his general Parmenio; the second, that he had carried the prize of the horse-race in the Olympic games; and the third, that the queen was delivered of a son. Plutarch seems to insinuate, that Philip was equally delighted with each of these circumstances.

† Hiero sent horses to Olympia, to run for the prize, and caused a magnificent pavilion to be erected for them. Upon this occasion Themistocles harangued the Greeks, to persuade them to pull down the tyrant's pavilion, who had refused his aid against the common enemy, and to hinder his horses from running with the rest. It does not appear that any regard was had to this remonstrance; for we find, by one of Pindar's odes, composed in honour of Hiero, that he won the prize in the equestrian races.

‡ No one ever carried the ambition of making a great figure in the public games of Greece so far as Alcibiades, in which he distinguished himself in the most splendid manner, by the great number of horses and chariots which he kept only for the races. There never was either private person or king, that sent, as he did, seven chariots at once to the Olympic games, wherein he carried the first, second, and third prizes; an honour no one ever had before him. The famous poet Euripides celebrated these victories in an ode, of which Plutarch has preserved a fragment. The victor, after having made a sumptuous sacrifice to Jupiter, gave a magnificent feast to the innumerable multitude of spectators at the games. It is not easy to comprehend, how the wealth of a private person should suffice for so enormous an expense; but Antisthenes, the scholar of Socrates, who relates what he saw, informs us, that many cities of the allies, in emulation of each other, supplied Alcibiades with all things necessary for the support of such incredible magnificence; equipages, horses, tents, sacrifices, the most exquisite provisions, the most delicate wines; in a word, all that was necessary to the support of his table or train. The passage is remarkable; for the same author assures us, that this was not only done when Alcibiades went to the Olympic games, but in all his military expeditions and journeys by land or sea. *Wherever, says he, Alcibiades travelled, he made use of four of the allied cities as his servants. Ephesus furnished him with tents, as magnificent as those of the Persians; Chios took care to provide for his horses; Cyzicum supplied him with sacrifices, and provisions for his table; and Lesbos gave him wine, with whatever else was requisite for his house.*

I must not omit, in speaking of the Olympic games, that the ladies

\* Plut. in Alex. p. 666.

\* Plut. in Themist. p. 124.

† Plut. in Alcibiad. p. 196.



were admitted to dispute the prize in them as well as the men; and that many of them obtained it. \* Cynisca, sister of Agesilaus king of Sparta, first opened this new path of glory to her sex, and was proclaimed conqueror in the race of chariots with four horses. † This victory, of which till then there had been no example, did not fail of being celebrated with all possible splendour. ‡ A magnificent monument was erected at Sparta in honour of Cynisca; and the Lacedæmonians, though otherwise very little sensible to the charms of poetry, appointed a poet to transmit this new triumph to posterity, and to immortalize its memory by an inscription in verse. § She herself dedicated a chariot of brass, drawn by four horses, in the temple of Delphi; in which the charioteer was also represented; a certain proof that she did not drive it herself. || In process of time, the picture of Cynisca, drawn by the famous Apelles, was annexed to it, and the whole adorned with many inscriptions in honour of that Spartan heroine.

#### OF THE HONOURS AND REWARDS GRANTED TO THE VICTORS.

These honours and rewards were of several kinds. The acclamations of the spectators in honour of the victors were only a prelude to the prizes designed them. These prizes were different wreaths of wild olive, pine, parsley, or laurel, according to the different places where the games were celebrated. Those crowns were always attended with branches of palm, that the victors carried in their right hands; which custom, according to Plutarch, ¶ arose (perhaps) from a property of the palm-tree, which displays new vigour the more endeavours are used to crush or bend it, and is a symbol of the courage and resistance of the champion who had obtained the prize. As he might be victor more than once in the same games, and sometimes on the same day, he might also receive several crowns and palms.

When the victor had received the crown and palm, a herald, preceded by a trumpet, conducted him through the Stadium, and proclaimed aloud the name and country of the successful champion, who passed in that kind of review before the people, whilst they redoubled their acclamations and applauses at the sight of him.

When he returned to his own country, the people came out in a body to meet him, and conducted him into the city, adorned with all the marks of his victory, and riding upon a chariot drawn by four horses. He made his entry not through the gates, but through a breach purposely made in the walls. Lighted torches were carried before him, and a numerous train followed to do honour to the procession.

The athletic triumph almost always concluded with feasts made for the victors, their relations, and friends, either at the expense of

\* Pausan. l. i. c. p. 172.

† Ibid. l. v. p. 369.

‡ Ibid. p. 185.

¶ Id. l. vi. p. 344.

§ Ibid. p. 172.

|| Sympos. l. viii. quest. 4.



the public, or by private individuals, who regaled not only their families and friends, but often a great part of the spectators. \* Alcibiades, after having sacrificed to the Olympian Jupiter, which was always the first care of the victor, treated the whole assembly. Leoperon did the same, as Athenæus reports;† who adds, that Empedocles of Agrigentum, having conquered in the same games, and not having it in his power, being a Pythagorean, to regale the people with flesh or fish, caused an ox to be made of a paste, composed of myrrh, incense, and all sorts of spices, of which pieces were given to all who were present.

One of the most honourable privileges granted to the athletic victors, was the right of precedency at the public games. At Sparta it was the custom for the king to take them with him in military expeditions, to fight near his person, and to be his guard; which, with reason, was judged very honourable. Another privilege, in which advantage was united with honour, was that of being maintained for the rest of their lives at the expense of their country. ‡ That this expense might not become too chargeable to the state, Solon reduced the pension of a victor in the Olympic games to five hundred drachmas;§ in the Isthmian to a hundred;|| and in the rest in proportion. The victor and his country considered this pension less as a relief of the champion's indigence, than as a mark of honour and distinction. They were also exempted from all civil offices and employments.

The celebration of the games being over, one of the first cares of the magistrates, who presided in them, was to inscribe, in the public register, the name and country of the Athletæ who had carried the prizes, and to annex the species of combat in which they had been victorious. The chariot-race had the preference to all other games. Hence the historians, who date occurrences by the Olympiads, as Thucydides, Dionysius of Halicarnassus, Diodorus Siculus, and Pausanias, almost always express the Olympiad by the name and country of the victors in that race.

The praises of the victorious Athletæ were amongst the Greeks one of the principal subjects of their lyric poetry. We find that all the odes of the four books of Pindar turn upon it, each of which takes its title from the games in which the combatants signalized themselves, whose victories those poems celebrate. The poet, indeed, frequently enriches his matter, by calling in to the champion's assistance, incapable alone of inspiring all the enthusiasm necessary, the aid of the gods, heroes, and princes, who have any relation to his subject; and to support the flights of imagination, to which he abandons himself. Before Pindar, the poet Simonides practised the same manner of writing, intermingling the praises of the gods and heroes with those of the champions whose victories he sang. ¶ It

\* Plut. in Alcib. p. 196.

† Dlog. Laert. in Solon. p. 37.

‡ Cic. de Orat. l. ii. n. 352, 353

§ About 117.

¶ Phæd. l. ii. fab. 24. Quintill. l. xi. c. 2.

† Lib. i. p. 2.

|| About 24



is related upon this head, that one of the victors in boxing, called Scopas, having agreed with Simonides for a poem upon his victory, the poet, according to custom, after having given the highest praises to the champion, expatiated in a long digression to the honour of Castor and Pollux. Scopas, satisfied in appearance with the performance of Simonides, paid him, however, only the third part of the sum agreed on, referring him for the remainder to the Tyndaridæ, whom he had celebrated so well. And in fact he was well paid by them, if we may believe the sequel; for, at the feast given by the champion, whilst the guests were at table, a servant came to Simonides, and told him, that two men, covered with dust and sweat, were at the door, and desired to speak with him in all haste. He had scarce set his foot out of the chamber, in order to go to them, when the roof fell in, and crushed the champion, with all his guests, to death.

Sculpture united with poetry to perpetuate the fame of the champions. Statues were erected to the victors, especially in the Olympic games, in the very place where they had been crowned, and sometimes in that of their birth also; which was commonly done at the expense of their country. Amongst the statues which adorned Olympia, were those of several children of ten or twelve years old, who had obtained the prize at that age in the Olympic games. They did not only raise such monuments to the champions, but to the very horses to whose swiftness they were indebted for the Agonic crown: and \*Pausanias mentions one, which was erected in honour of a mare, called Aura, whose history is worth repeating. Phidolas her rider, having fallen off in the beginning of the race, the mare continued to run in the same manner as if he had been upon her back. She outstripped all the rest; and upon the sound of the trumpets, which was usual towards the end of the race to animate the competitors, she redoubled her vigour and courage, turned round the goal; and, as if she had been sensible that she had gained the victory, presented herself before the judges of the games. The Eleans declared Phidolas victor, with permission to erect a monument to himself and the mare that had served him so well.

#### THE DIFFERENT TASTE OF THE GREEKS AND ROMANS, IN REGARD TO PUBLIC SHOWS.

Before I make an end of these remarks upon the combats and games so much in estimation amongst the Greeks, I beg the reader's permission to make a reflection, that may serve to explain the difference of character between the Greeks and Romans, with regard to this subject.

The most common entertainment of the latter, at which the fair sex, by nature tender and compassionate, were present in throngs,

\* Lib. vi. p. 302.



was the combat of the gladiators, and of men with bears and lions; in which the cries of the wounded and dying, and the abundant effusion of human blood, supplied a grateful spectacle for a whole people, who feasted their cruel eyes with the savage pleasure of seeing men murder one another in cool blood; and in the times of the persecutions, with the tearing in pieces of old men and infants, of women and tender virgins, whose age and weakness are apt to excite compassion in the hardest hearts.

In Greece these combats were absolutely unknown, and were only introduced into some cities, after their subjection to the Roman people. \* The Athenians, however, whose distinguishing characteristics were benevolence and humanity, never admitted them into their city; and when it was proposed to introduce the combats of the gladiators, that they might not be outdone by the Corinthians in that point, *First throw down*, cried out an † Athenian from the midst of the assembly, *throw down the altar, erected above a thousand years ago by our ancestors to Mercy*.

It must be allowed that in this respect the conduct and wisdom of the Greeks were infinitely superior to that of the Romans. I speak of the wisdom of Pagans. Convinced that the multitude, too much governed by the objects of sense to be sufficiently amused and entertained with the pleasures of the understanding, could be delighted only with sensible objects, both nations were studious to divert them with games and shows, and such external contrivances as were proper to affect the senses; in the institution of which, each evinced and followed its peculiar inclination and disposition.

The Romans, educated in war, and accustomed to battles, always retained, notwithstanding the politeness upon which they piqued themselves, something of their ancient ferocity; and hence it was, that the effusion of blood, and the murders exhibited in their public shows, far from inspiring them with horror, formed a grateful entertainment to them.

The insolent pomp of triumphs flowed from the same source, and argued no less inhumanity. To obtain this honour, it was necessary to prove, that eight or ten thousand men had been killed in battle. The spoils, which were carried with so much ostentation, proclaimed, that an infinity of worthy families had been reduced to the utmost misery. The innumerable troop of captives had been free persons a few days before, and were often distinguishable for honour, merit, and virtue. The representation of the towns that had been taken in the war, explained that they had sacked, plundered, and burnt, the most opulent cities; and had either destroyed or enslaved their inhabitants. In short nothing was more inhuman, than to drag kings and princes in chains before the chariot

\* Lucian. in vit. Demonact. p. 1014.

† It was Demonax, a celebrated philosopher, whose disciple Lucian had been. He flourished in the reign of Marcus Aurelius.



of a Roman citizen, and to insult their misfortunes and humiliation in that public manner.

The triumphal arches, erected under the emperors, where the enemies appeared with chains upon their hands and legs, could proceed only from a haughty fierceness of disposition, and an inhuman pride, that took delight in immortalizing the shame and sorrow of subjected nations.

\* The joy of the Greeks after a victory was far more modest. They erected trophies, indeed, but of wood, a substance of no long duration, which time would soon consume; and these it was prohibited to renew. Plutarch's reason for this is admirable.† After time had destroyed and obliterated the marks of dissension and enmity that had divided nations, it would have been the excess of odious and barbarous animosity, to have thought of re-establishing them, to perpetuate the remembrance of ancient quarrels, which could not be buried too soon in silence and oblivion. He adds, that the trophies of stone and brass, since substituted to those of wood, reflect no honour upon those who introduced the custom.

‡ I am pleased with the grief depicted on Agesilaus's countenance, after a considerable victory, wherein a great number of his enemies, that is to say, of Greeks, were left upon the field, and to hear him utter, with sighs and groans, these words, so full of moderation and humanity: *Oh, unhappy Greece, to deprive thyself of so many brave citizens, and to destroy those who had been sufficient to have conquered all the Barbarians.*

The same spirit of moderation and humanity prevailed in the public shows of the Greeks. Their festivals had nothing mournful or afflictive in them. Every thing in those feasts tended to delight, friendship, and harmony; and in that consisted one of the greatest advantages which resulted to Greece from the solemnization of these games. The republics, separated by distance of country and diversity of interests, having the opportunity of meeting from time to time, in the same place, and in the midst of rejoicing and festivity, allied themselves more strictly with one another, stimulated each other against the Barbarians and the common enemies of their liberty, and made up their differences by the mediation of some neutral state in alliance with them. The same language, manners, sacrifices, exercises, and worship, all conspired to unite the several little states of Greece into one great and formidable nation; and to preserve amongst them the same disposition, the same principles, the same zeal for their liberty, and the same fondness for the arts and sciences.

\* Plut. in Quest. Rom. p. 273.

‡ Ἐτι τοῦ χρόνου τὰ σημεῖα τῆς πρὸς τοὺς πολεμίους διαφορᾶς ἀμυν-  
 ρούντες, αὐτοὺς ἀγαλαμπάνει καὶ καινοποιεῖν ἐπίφθογον ἐστὶ καὶ φιλικὸν  
 συμβῆμιν.

† Plut. in Lacon. Apophthegm. p. 211.



## OF THE PRIZES OF WIT, AND THE SHOWS AND REPRESENTATIONS OF THE THEATRE.

I have reserved, for the conclusion of this head, another kind of competition, which does not at all depend upon the strength, activity, and address of the body, and may be called with reason the combat of the mind: wherein the orators, historians, and poets, made trial of their capacities, and submitted their productions to the censure and judgment of the public. The emulation in this sort of dispute was so much the more lively and ardent, as the victory in question might justly be deemed to be infinitely superior to all others, because it effects the man more nearly, is founded on his personal and internal qualities, and decides upon the merit of his intellectual capacity; which are advantages we are apt to aspire after with the utmost vivacity and passion, and of which we are least of all inclined to renounce the glory to others.

It was a great honour, and at the same time a most sensible pleasure, for writers, who are generally fond of fame and applause, to have known how to unite in their favour the suffrages of so numerous and select an assembly as that of the Olympic games; in which were present all the finest geniuses of Greece, and all who were most capable of judging of the excellency of a work. This theatre was equally open to history, eloquence, and poetry.

\* Herodotus read his history at the Olympic games to all Greece, assembled at them, and was heard with such applause, that the names of the nine Muses were given to the nine books which compose his work, and the people cried out wherever he passed, *That is he, who has written our history, and celebrated our glorious successes against the Barbarians so excellently.*

All who had been present at the games, caused afterward every part of Greece to resound with the name and glory of this illustrious historian.

Lucian, who writes the fact which I have related, adds, that after the example of Herodotus, many of the sophists and rhetoricians went to Olympia, to read the harangues of their composing; finding that the shortest and most certain method of acquiring a great reputation in a little time.

† Plutarch observes that Lysias, the famous Athenian orator, contemporary with Herodotus, pronounced a speech in the Olympic games, wherein he congratulated the Greeks upon their reconciliation with each other, and their having united to reduce the power of Dionysius the Tyrant, as upon the greatest action they had ever done.

‡ We may judge of the eagerness of the poets to signalize themselves in these solemn games, from that of Dionysius himself. That prince, who had the foolish vanity to believe himself the most ex-

\* Lucian. in Herod. p. 622.

† Plut. de vit. Orat. p. 536.

‡ Diod. l. xiv. p. 318



cellent poet of his time, appointed readers, called in Greek *ῥαψωδισταί* (*rhapsodists*), to read several pieces of his composing at Olympia. When they began to pronounce the verses of the royal poet, the strong and harmonious voices of the readers occasioned a profound silence, and they were heard at first with the greatest attention, which continually decreased as they went on, and turned at last into downright horse-laughs and hooting; so miserable did the verses appear. \* He comforted himself for this disgrace by a victory he gained some time after in the feast of Bacchus at Athens, in which he caused a tragedy of his composition to be represented.

The disputes of the poets in the Olympic games were nothing in comparison with the ardour and emulation that prevailed at Athens; which is what remains to be said upon this subject, and therefore I shall conclude with it, taking occasion to give my readers, at the same time, a short view of the shows and representations of the theatre of the ancients. Those who would be more fully informed on this subject, will find it treated at large in a work lately made public by the reverend Father Brumoi, the Jesuit; a work which abounds with profound knowledge and erudition, and with reflections entirely new, deduced from the nature of the poems of which it treats. I shall make considerable use of that piece, and often without citing it; which is not uncommon with me.

*Extraordinary Fondness of the Athenians for the entertainments of the Stage. Emulation of the Poets in disputing the Prizes in those Representations. A short Idea of Dramatic Poetry.*

No people ever expressed so much ardour and eagerness for the entertainments of the theatres as the Greeks, and especially the Athenians. The reason is obvious: as no people ever demonstrated such extent of genius, nor carried so far the love of eloquence and poesy, taste for the sciences, justness of sentiments, elegance of ear, and delicacy in all the refinements of language. † A poor woman, who sold herbs at Athens, discovered Theophrastus to be a stranger, by a single word which he affectedly made use of in expressing himself. The common people got the tragedies of Euripides by heart. The genius of every nation expresses itself in the people's manner of passing their time, and in their pleasures. The great employment and delight of the Athenians were to amuse themselves with works of wit, and to judge of the dramatic pieces, that were acted by public authority several times a year, especially at the feasts of Bacchus, when the tragic and comic poets disputed for the prize. The former used to present four of their pieces at a time; except Sophocles, who did not think fit to continue so laborious an exercise, and confined himself to one performance, when he disputed the prize.

\* Diod. l. xv. p. 381.

† *Attica anus Theophrastum, hominem alloqui disertissimum, annotata unus affectionis verbi, hospitem dixit.* Quint. l. viii. c. 1.



The state appointed judges, to determine upon the merit of the tragic or comic pieces, before they were represented in the festivals. They were acted before them in the presence of the people; but undoubtedly with no great preparation. The judges gave their suffrages, and that performance which had the most voices, was declared victorious, received the crown as such, and was represented with all possible pomp at the expense of the republic. This did not, however, exclude such pieces, as were only in the second or third class. The best had not always the preference: for what times have been exempt from party, caprice, ignorance, and prejudice? \* Ælian is very angry with the judges, who, in one of these disputes, gave only the second place to Euripides. He accuses them of judging either without capacity, or of suffering themselves to be bribed. It is easy to conceive the warmth and emulation which these disputes and public rewards excited amongst the poets, and how much they contributed to the perfection to which Greece carried dramatic performances.

The dramatic poem introduces the persons themselves, speaking and acting upon the stage: in the epic, on the contrary, the poet only relates the different adventures of his characters. It is natural to be delighted with fine descriptions of events, in which illustrious persons and whole nations are interested; and hence the epic poem had its origin. But we are quite differently affected with hearing those persons themselves, with being the confidants of their most secret sentiments, and auditors and spectators of their resolutions, enterprises, and the happy or unhappy events attending them. To read and see an action, are quite different things; we are infinitely more moved with what is acted, than with what we merely read. Our eyes as well as our minds are addressed at the same time. The spectator, agreeably deceived by an imitation so nearly approaching life, mistakes the picture for the original, and thinks the object real. This gave birth to dramatic poetry, which includes tragedy and comedy.

To these may be added the satyric poem, which derives its name from the satyrs, rural gods, who were always the chief characters in it; and not from the *satire*, a kind of abusive poetry, which has no resemblance to this, and is of a much later date. The satyric poem was neither tragedy nor comedy, but something between both, participating of the character of each. The poets, who disputed the prize, generally added one of these pieces to their tragedies, to allay the gravity and solemnity of the one, with the mirth and pleasantry of the other. There is but one example of this ancient poem come down to us, which is the *Cyclops* of Euripides.

I shall confine myself upon this head to tragedy and comedy, both which had their origin amongst the Greeks, who looked upon them as fruits of their own growth, of which they could never have

\* Ælian, l. ii. c. 3.



enough. Athens was remarkable for an extraordinary appetite of this kind. These two poems, which were for a long time comprised under the general name of tragedy, received there by degrees such improvements, as at length raised them to their highest perfection.

THE ORIGIN AND PROGRESS OF TRAGEDY. POETS WHO EXCELLED IN IT AT ATHENS; ÆSCHYLUS, SOPHOCLES, AND EURIPIDES.

There had been many tragic and comic poets before Thespis, but as they had made no alterations in the original rude form of this poem, and as Thespis was the first that made any improvement in it, he was generally esteemed its inventor. Before him, tragedy was no more than a jumble of buffoon tales in the comic style, intermixed with the singing of a chorus in praise of Bacchus; for it is to the feasts of that god, celebrated at the time of the vintage, that tragedy owes its birth.

La tragédie, informe et grossière en naissant,  
N'étoit qu'un simple chœur, où chacun en dansant,  
Et du dieu des raisins entonnant les louanges,  
S'efforçoit d'attirer de fertiles vendanges.  
Là, le vin et la joie éveillant les esprits,  
Du plus habile chanter un bouc étoit le prix.

Boileau, *Art. Poet. chant. III.*

Formless and gross did tragedy arise,  
A simple chorus, rather mad than wise;  
For fruitful vintages the dancing throng  
Roar'd to the god of grapes a drunken song:  
Wild mirth and wine sustain'd the frantic note,  
And the best singer had the prize, a goat.

Thespis made several alterations in it, which Horace describes after Aristotle, in his Art of Poetry. The \*first was to carry his actors about in a cart, whereas before they used to sing in the streets, wherever chance led them. Another was to have their faces smeared over with wine lees, instead of acting without disguise, as at first. He also introduced a character among the chorus, who, to give the actors time to rest themselves and to take breath, repeated the adventures of some illustrious person; which recital, at length, gave place to the subjects of tragedy.

Thespis fut le premier, qui barbouillé de lie,  
Promena par les bourgs cette heureuse folie,  
Et d'acteurs mal ornés chargeant un tombereau,  
Amusa les passans d'un spectacle nouveau.

Boileau, *Art. Poet. chant. III.*

First Thespis, smear'd with lees, and void of art,  
The grateful folly vented from a cart;

\* *Ignatum tragica genus invenisse camæna  
Dicitur, et plaustris vexisse poemata Thespis,  
Quæ canerent agerentque peruncti facibus ora.*—Hor. de Art. Poet.

When Thespis first exposed the tragic Muse,  
Rude were the actors, and a cart the scene,  
Where ghastly faces, smear'd with lees of wine,  
Frighted the children, and amused the crowd.

Roscom. *Art. of Poet.*



And as this tawdry actors drove about,  
The sight was new, and charm'd the gaping rout.

A. M. 3440. \*Thespis lived in the time of Solon. That wise  
Ant. J. C. 564. legislator, upon seeing his pieces performed, expressed  
his dislike, by striking his staff against the ground; apprehending  
that these poetical fictions, and idle stories, from mere theatrical  
representations, would soon become matters of importance, and  
have too great a share in all public and private affairs.

A. M. 3464. It is not so easy to invent, as to improve the inven-  
Ant. J. C. 540. tions of others. The alterations Thespis made in the  
tragedy, gave room for Æschylus to make new and more consider-  
able of his own. He was born at Athens, in the first year of the  
sixtieth Olympiad. He took upon him the profession of arms, at a  
time when the Athenians reckoned almost as many heroes as citi-  
zens. He was at the battles of Marathon, Salamis, and Platea, where he did his duty. But his disposition called him elsewhere,

A. M. 3514. and put him upon entering into another course, where  
Ant. J. C. 490. no less glory was to be acquired; and where he was  
soon without any competitors. As a superior genius, he took upon  
him to reform, or rather to create tragedy anew; of which he has,  
in consequence, been always acknowledged the inventor and father.  
Father Brumoi, in a dissertation which abounds with wit and good  
sense, explains the manner in which Æschylus conceived the true  
idea of tragedy from Homer's epic poems. The poet himself used  
to say, that his works were the remnants of the feasts given by Ho-  
mer in the Iliad and Odyssey.

Tragedy, therefore, took a new form under him. He gave  
† masks to his actors, adorned them with robes and trains, and  
made them wear buskins. Instead of a cart he erected a theatre  
of a moderate elevation, and entirely changed their style; which  
from being merry and burlesque, as at first, became majestic and  
serious.

Eschyle dans le chœur jetta les personnages:  
D'un masque plus honnête habilla les visages:  
Sur les ais d'un théâtre en public exhaussé  
Fit paroître l'acteur d'un brodequin chaussé.—Boileau, *Art. Poet.*

From Æschylus the chorus learnt new grace:  
He veil'd with decent masks the actor's face,  
Taught him in buskins first to tread the stage,  
And rais'd a theatre to please the age.

But that was only the external part or body of tragedy. Its  
soul, which was the most important and essential addition of

\* Plut. in Solon. p. 95.

† *Post hunc personæ pellaque repertor honestæ  
Æschylus, et modicis instravit pulpita tignis  
Et docuit magnamque loqui, nitique cothurno.*—Hor. de *Art. Poet.*

This Æschylus (with indignation) saw,  
And built a stage, found out a decent dress,  
Brought vizards in, a civiler disguise,  
And taught men how to speak and how to act.—Rassau. *Art. Poet.*



*Æschylus*, consisted in the vivacity and spirit of the action, sustained by the dialogue of the persons of the drama introduced by him; in the artful working up of the stronger passions, especially of terror and pity, which, by alternately afflicting and agitating the soul with mournful or terrible objects, produce a grateful pleasure and delight from that very trouble and emotion; in the choice of a subject, great, noble, interesting, and contained within due bounds by the unity of time, place, and action; in short, it is the conduct and disposition of the whole piece, which, by the order and harmony of its parts, and the happy connexion of its incidents and intrigues, holds the mind of the spectator in suspense till the catastrophe, and then restores him his tranquillity, and dismisses him with satisfaction.

The chorus had been established before *Æschylus*, as it composed alone, or next to alone, what was then called tragedy. He did not therefore exclude it, but, on the contrary, thought fit to incorporate it, to sing as chorus between the acts. Thus it supplied the interval of resting, and was a kind of person of the drama, employed\* either in giving useful advice and salutary instructions, in espousing the party of innocence and virtue, in being the depository of secrets, and the avenger of violated religion, or in sustaining all those characters at the same time, according to *Horace*. The coryphæus, or principal person of the chorus, spoke for the rest.

In one of *Æschylus*'s pieces, called the *Eumenides*, the poet represents *Orestes* at the bottom of the stage, surrounded by the furies, laid asleep by *Apollo*. Their figure must have been extremely horrible, as it is related, that upon their waking and appearing tumultuously on the theatre, where they were to act as a chorus, some women miscarried with the surprise, and several children died of the fright. The chorus at that time consisted of fifty actors. After this accident, it was reduced to fifteen by an express law, and at length to twelve.

I have observed, that one of the alterations made by *Æschylus*

\* *Actoris partes chorus officiumque virile  
Defendat, neu quid medios intercinat actus,  
Quod non proposito conduca, tet hæreat apta.  
Ille bonis favsatque, et conciliatur amicis,  
Et regat iratos, et amet peccare timentes.  
Ille dapes laudet mensæ brevis; ille salubrem  
Justitiam, legesque et apertis otia portis.  
Ille legat commissa, deosque precetur et orat,  
Ut redeat miserie, abeat fortuna superbis.—Hor. de Art. Poet.*

The chorus should supply what action wants,  
And hath a generous and manly part;  
Bridles wild rage, loves rigid honesty,  
And strict observance of impartial laws,  
Sobriety, security, and peace,  
And begs the gods to turn blind Fortune's wheel,  
To raise the wretched, and pull down the proud;  
But nothing must be sung between the acts,  
But what some way conduces to the plot.

*Roscom. Art. of Poetry translat.*



in tragedy, was the mask worn by his actors. These dramatic masks had no resemblance to ours, which only cover the face, but were a kind of case for the whole head, and which, besides the features, represented the beard, the hair, the ears, and even the ornaments used by women in their head-dresses. These masks varied according to the different pieces that were acted. The subject is treated at large in a dissertation of M. Boindin's, inserted in the *Memoirs of the Academy of Belles Lettres*.\*

I could never comprehend, as I have observed,† in speaking of pronunciation, how masks came to continue so long upon the stage of the ancients; for certainly they could not be used, without considerably deadening the spirit of the action, which is principally expressed in the countenance, the seat and mirror of what passes in the soul. Does it not often happen, that the blood, according as it is put in motion by different passions, sometimes covers the face with a sudden and modest blush, sometimes inflames it with the heat of rage and fury, sometimes retires, leaving it pale with fear, and at others diffuses a calm and amiable serenity over it? All these affections are strongly imaged and distinguished in the lineaments of the face. The mask deprives the features of this energetic language, and of that life and soul, by which it is the faithful interpreter of all the sentiments of the heart. I do not wonder, therefore, at Cicero's remark upon the action of Roscius.‡ *Our ancestors*, says he, *were better judges than we are. They could not wholly approve even Roscius himself whilst he performed in a mask.*

Æschylus was in the sole possession of the glory of the stage, with almost every voice in his favour, when a young rival made his appearance to dispute the palm with him. This was Sophocles.

A. M. 3509. He was born at Colonos, a town in Attica, in the Ant. J. C. 495. second year of the seventy-first Olympiad. His father was a blacksmith, or one who kept people of that trade to work for him. His first essay was a masterpiece. When, upon the occasion of Cimon's having found the bones of Theseus, and their being brought to Athens, a dispute between the tragic poets was appointed, Sophocles entered the lists with Æschylus, and carried the prize against him. The ancient victor, laden till

A. M. 3534. Ant. J. C. 470. then with the wreaths he had acquired, believed them all lost by failing of the last, and withdrew in disgust into Sicily to king Hiero, the protector and patron of all the learned in disgrace at Athens. He died there soon after in a very singular manner, if we may believe Suidas. As he lay asleep in the fields, with his head bare, an eagle, taking his bald crown for a stone, let a tortoise fall upon it, which killed him. Of ninety, or at least seventy tragedies, composed by him, only seven are now extant.

\* Vol. iv.

† Manner of Teaching, vol. iv.

‡ *Quo melius nostri illi senes, qui personatum, ne Roscium quidem, magnopere laudabant.* Lib. iii. de Orat. n. 231



Nor have those of Sophocles escaped the injury of time better, though one hundred and seventeen in number, and according to some one hundred and thirty. He retained to extreme old age all the force and vigour of his genius, as appears from a circumstance in his history. His children, unworthy of so great a father, upon pretence that he had lost his senses, summoned him before the judges, in order to obtain a decree, that his estate might be taken from him, and put into their hands. He made no other defence, than to read a tragedy he was at that time composing, called *Oedipus at Colonus*, with which the judges were so charmed, that he carried his cause unanimously; and his children, detested by the whole assembly, got nothing by their suit, but the shame and infamy due to so flagrant ingratitude. He was twenty times crowned victor. Some say he expired in repeating his *Antigone*, for want of power to recover his breath, after a violent endeavour to pronounce a long period to the end; others, that he died of joy upon his being declared victor, contrary to his expectation. The figure of a hive was placed upon his tomb, to perpetuate the name of Bee, which had been given him, from the sweetness of his verses: whence it is probable, the notion was derived of the bees having settled upon his lips, when in his cradle. He died in his ninetieth

A. M. 3599. year, the fourth of the ninety-third Olympiad, after Ant. J. C. 405. having survived Euripides six years, who was not so old as himself.

A. M. 3524. The latter was born in the first year of the seventy-fifth Olympiad, at Salamis, whither his father Mnesarchus and mother Clito had retired, when Xerxes was preparing for his great expedition against Greece. He applied himself at first to philosophy, and, amongst others, had the celebrated Anaxagoras for his master. But the danger incurred by that great man, who was very near being made the victim of his philosophical tenets, inclined him to the study of poetry. He discovered in himself a genius for the drama, unknown to him at first; and employed it with such success, that he entered the lists with the great masters of whom we have been speaking. \*His works sufficiently denote his profound application to philosophy. They abound with excellent maxims of morality: and it is in that view that Socrates in his time, and † Cicerō long after him, set so high a value upon Euripides.

One cannot sufficiently admire the extreme delicacy expressed by the Athenian audience on certain occasions, and their solicitude to preserve the reverence due to morality, virtue, decency, and justice. It is surprising to observe the warmth with which they unanimously reproved whatever seemed inconsistent with them, and called

\* *Sententiis densus, et in iis qua a sapientibus sunt, pene ipsis est par.* Quintil. l. x. c. l.

† *Cui (Euripidi) tu quantum credas nescio; ego certe angulos ejus verius singula testimonia puto.* Epist. viii. l. 14. ad Famil.



the poet to an account for it, notwithstanding his having a well-founded excuse, as he had given such sentiments only to persons notoriously vicious, and actuated by the most unjust passions.

Euripides had put into the mouth of Bellerophon a pompous paenegyric upon riches, which concluded with this thought: *Riches are the supreme good of the human race, and with reason excite the admiration of the gods and men.* The whole theatre cried out against these expressions; and he would have been banished directly, if he had not desired the sentence to be respited till the conclusion of the piece, in which the advocate for riches perished miserably.

He was in danger of incurring serious inconveniences from an answer he puts into the mouth of Hippolytus. Phædra's nurse represented to him, that he had engaged himself under an inviolable oath to keep her secret. *My tongue, it is true, pronounced that oath,* replied he, *but my heart gave no consent to it.* This frivolous distinction appeared to the whole people, as an express contempt of the religion and sanctity of an oath, that tended to banish all sincerity and good faith from society and the intercourse of life.

Another maxim\* advanced by Eteocles in the tragedy called the Phœnicians, and which Cæsar had always in his mouth, is no less pernicious: *If justice may be violated at all, it is when a throne is in question; in other respects, let it be duly revered.* It is highly criminal in Eteocles, or rather in Euripides, says Cicero, to make an exception in that very point wherein such violation is the highest crime that can be committed. Eteocles is a tyrant, and speaks like a tyrant, who vindicates his unjust conduct by a false maxim; and it is not strange that Cæsar, who was a tyrant by nature, and equally unjust, should lay great stress upon the sentiments of a prince whom he so much resembled. But what is remarkable in Cicero, is his falling upon the poet himself, and imputing to him as a crime, the having advanced so pernicious a principle upon the state.

† Lycurgus, the orator, who lived in the time of Philip and Alexander the Great, to re-animate the spirit of the tragic poets, caused three statues of brass to be erected, in the name of the people, to Æschylus, Sophocles, and Euripides; and having ordered their works to be transcribed, he appointed them to be carefully preserved amongst the public archives, from whence they were taken from time to time to be read; the players not being permitted to represent them on the stage.

The reader expects, no doubt, after what has been said relating

\* *Ipsæ autem socer (Cæsar) in ore semper Græcos versus Euripidis de Phœnissis habebat, quos dicam ut potero, incondite fortasse, sed tamen ut res possit intelligi:*

*Nam, si violandum est jus, regnandi gratia*

*Violandum est; aliis rebus pietatem colas.*

*Capitalis Eteocles, vel potius Euripides, qui id unum, quod omnium scelestissimum fuerit, exceperit.* Offic. l. iii. n. 32.

† Plat. in vit. x. orat. p. 841.



to the three poets, who invented, improved, and carried tragedy to its perfection, that I should point out the peculiar excellences of their style and character. For that I must refer to Father Brumoi who will do it much better than it is in my power. After having laid down, as an undoubted principle, that the epic poem, that is to say Homer, pointed out the way for the tragic poets; and having demonstrated, by reflections drawn from human nature, upon what principles and by what degrees, this happy imitation was conducted to its end; he goes on to describe the three poets above mentioned, in the most lively and brilliant colours.

Tragedy took at first from Æschylus, its inventor, a much more lofty style than the Iliad; that is, the *magnum loqui* mentioned by Horace. Perhaps Æschylus, who had a full conception of the grandeur of the language of tragedy, carried it too high. It is not Homer's trumpet, but something more. His pompous, swelling, gigantic diction, resembles rather the beating of drums and the shouts of battle, than the noble harmony of the trumpets. The elevation and grandeur of his genius would not permit him to speak the language of other men, so that his Muse seemed rather to walk in stilts, than in the buskins of his own invention.

Sophocles understood much better the true excellence of the dramatic style: he therefore copies Homer more closely, and blends in his diction that honeyed sweetness, from whence he was denominated *the Bee*, with a gravity that gives his tragedy the modest air of a matron, compelled to appear in public with dignity, as Horace expresses it.

The style of Euripides, though noble, is less removed from the familiar; and he seems to have affected rather the pathetic and the elegant, than the nervous and the lofty.

As Corneille, says Father Brumoi in another place, after having opened to himself a path entirely new and unknown to the ancients, seems like an eagle towering in the clouds, from the sublimity, force, unbroken progress, and rapidity in his flight; and, as Racine, in copying the ancients in a manner entirely his own, imitates the swan, that sometimes floats upon the air, sometimes rises, then falls again, with an elegance of motion, and a grace peculiar to herself; so Æschylus, Sophocles, and Euripides, have each of them a particular characteristic and method. The first, as the inventor and father of tragedy, is like a torrent rolling impetuously over rocks, forests, and precipices: the second resembles a \*canal, which flows gently through delicious gardens; and the third, a river, that does not follow its course in a continued line, but loves to turn and wind his silver wave through flowery meads and rural scenes.

\* I know not whether the idea of a canal that flows gently through delicious gardens, is well adapted to designate the character of Sophocles, which is peculiarly distinguished by nobleness, grandeur, and elevation. That of an impetuous and rapid stream, whose waves, from the violence of their motion, are loud, and to be heard afar off, seems to me a more suitable image of that poet.



This is the character which Father Brumoi gives of the three poets, to whom the Athenian stage was indebted for its perfection in tragedy. \* *Æschylus* drew it out of its original chaos and confusion, and made it appear in some degree of lustre; but it still retained the rude unfinished air of things in their beginning, which are generally defective in point of art and method. *Sophocles* and *Euripides* added infinitely to the dignity of tragedy. The style of the first, as has been observed, is more noble and majestic; of the latter, more tender and pathetic; each perfect in their way. In this diversity of character, it is difficult to decide which is most excellent. The learned have always been divided upon this head; as we are at this day, with respect to the † two poets of our own nation, whose tragedies have made our stage illustrious, and not inferior to that of Athens.

I have observed, that the tender and pathetic distinguishes the compositions of *Euripides*, of which *Alexander of Phœræ*, the most cruel of tyrants, was a proof. That barbarous man, upon seeing the *Troades* of *Euripides* acted, found himself so moved with it, that he quitted the theatre before the conclusion of the play; professing that he was ashamed to be seen in tears for the distress of *Hecuba* and *Andromache*, who had never shewn the least compassion for his own citizens, of whom he had butchered such numbers.

When I speak of the tender and pathetic, I would not be understood to mean a passion that softens the heart into effeminacy, and which, to our reproach, is almost alone, or at least more than any other passion, received upon our stage, though rejected by the ancients, and condemned by the nations around us of greatest reputation for their genius, and taste for the sciences and polite learning. The two great principles for moving the passions amongst the ancients, were terror and pity. ‡ And indeed, as we naturally refer every thing to ourselves, or our own particular interest, when we see persons of exalted rank or virtue sinking under great evils, the fear of the like misfortunes, with which we know that human life is on all sides invested, seizes upon us, and from a secret impulse of self-love, we find ourselves sensibly affected with the distresses of others; besides which, the sharing a common nature with the rest of our species, makes us sensible to whatever befalls them. Upon a close and attentive inquiry into those two passions, they will be found the most deeply inherent, active, extensive, and general, affections of the soul; including all orders of men, great and small, rich and poor, of whatever age or condition. Hence the ancients, accustomed to consult nature, and to take her for their guide in all things, with reason conceived terror and compassion to be the soul of tragedy; and that those affections ought to prevail in it.

\* *Tragedias primus in lucem Æschylus protulit: sublimis et gravis, et grandiloquus sæpe usque ad vitium; sed rudis in plerisque et incompositus.* Quintil. l. x. c. 1

† *Cornellie and Racine.*

‡ *Ὁβέρος καὶ ἐλεος.*

|| *Homo sum: humani nihil a me alienum puto.* Ter.



The passion of love was in no estimation amongst them, and had seldom any share in their dramatic pieces; though with us it is a received opinion, that they cannot be supported without it.

It is worth our trouble to examine briefly in what manner this passion, which has always been deemed a weakness and a blemish in the greatest characters, got such footing upon our stage. Corneille, who was the first who brought the French tragedy to any perfection, and whom all the rest have followed, found the whole nation enamoured with the perusal of romances, and little disposed to admire any thing not resembling them. From the desire of pleasing his audience, who were at the same time his judges, he endeavoured to move them in the manner they had been accustomed to be affected; and, by introducing love in his scenes, to bring them the nearer to the predominant taste of the age for romance. From the same source arose that multiplicity of incidents, episodes, and adventures, with which our tragic pieces are crowded and obscured, so contrary to probability, which will not admit such a number of extraordinary and surprising events in the short space of four-and-twenty hours; so contrary to the simplicity of ancient tragedy, and so adapted to conceal, by the assemblage of so many different objects, the sterility of the genius of a poet, more intent upon the marvellous, than upon the probable and natural.

Both the Greeks and Romans have preferred the iambic to the heroic verse in their tragedies; not only because the first has a kind of dignity better adapted to the stage, but, whilst it approaches nearer to prose, retains sufficiently the air of poetry to please the ear: and yet has too little of it to put the audience in mind of the poet, who ought not to appear at all in representations, where other persons are supposed to speak and act. Monsieur Dacier makes a very just reflection on this subject. He says, that it is the misfortune of our tragedy to have almost no other verse than what it has in common with epic poetry, elegy, pastoral, satire, and comedy; whereas the learned languages have a great variety of versification.

This inconvenience is highly obvious in our tragedy; which consequently is obliged to lose sight of nature and probability, as it obliges heroes, princes, kings, and queens, to express themselves in a pompous strain in their familiar conversation, which it would be ridiculous to attempt in real life. The giving utterance to the most impetuous passions in a uniform cadence, and by hemistichs and rhymes, would undoubtedly be tedious and offensive to the ear, if the charms of poetry, the elegance of expression, and the spirit of sentiments, and perhaps, more than all of them, the resistless force of custom, had not in a manner subjected our reason, and spread a veil before our judgment.

It was not chance, therefore, which suggested to the Greeks the use of iambics in their tragedy. Nature itself seems to have dictated that kind of verse to them. Instructed by the same unerring



guide, they made choice of a different versification for the chorus, better adapted to the motions of the dance, and the variations of the song; because it was necessary for poetry here to shine out in all its lustre, whilst the mere conversation between the real actors was suspended. The chorus was an embellishment of the representation, and a relaxation to the audience, and therefore required more exalted poetry and numbers to support it, when united with music and dancing.

#### OF THE OLD, MIDDLE, AND NEW COMEDY.

Whilst tragedy was thus rising to perfection at Athens, comedy, the second species of dramatic poetry, and which, till then, had been much neglected, began to be cultivated with more attention. Nature was the common parent of both. We are sensibly affected with the dangers, distresses, misfortunes, and, in a word, with whatever relates to the lives and conduct of illustrious persons; and this gave birth to tragedy. And we are as curious to know the adventures, conduct, and defects, of our equals; which supply us with occasions of laughing, and being merry at the expense of others. Hence comedy derives itself, which is properly an image of private life. Its design is to expose defects and vices upon the stage, and, by affixing ridicule to them, to make them contemptible; and consequently, to instruct by diverting. Ridicule, therefore (or, to express the same word by another, pleasantry,) ought to prevail in comedy.

This species of entertainment took at different times three different forms at Athens, as well from the genius of the poets, as from the influences of the government, which occasioned various alterations in it.

The old comedy, so called \* by Horace, and which he dates after the time of Æschylus, retained something of its original rudeness, and the liberty it had been used to take of throwing out coarse jests, and reviling the spectators from the cart of Thespis. Though it was become regular in its plan, and worthy of a great theatre, it had not learnt to be more reserved. It represented real transactions, with the names, dress, gestures, and likeness, in masks, of whomsoever it thought fit to sacrifice to the public derision. In a state where it was held good policy to unmask whatever carried the air of ambition, singularity, or knavery, comedy assumed the privilege to harangue, reform, and advise, the people upon their most important interests. No one was spared in a city of so much liberty, or rather licentiousness, as Athens was at that time. Generals, magistrates, government, the very gods were abandoned to the poet's satirical vein; and all was well received, provided the comedy was diverting, and the Attic salt not wanting.

\* *Successit vetus his comedia non sine multa  
Laude.* Hor. in Art. Poet.



\*In one of these comedies, not only the priest of Jupiter determines to quit his service, because no more sacrifices are offered to the god, but Mercury himself comes, in a starving condition, to seek his fortune amongst mankind, and offers to serve as a porter, sutler, bailiff, guide, door-keeper; in short, in any capacity, rather than return to heaven. In another,† the same gods, reduced to the extremity of famine, from the birds having built a city in the air, whereby their provisions are cut off, and the smoke of incense and sacrifices prevented from ascending to heaven, depute three ambassadors in the name of Jupiter to conclude a treaty of accommodation with the birds, upon such conditions as they shall approve. The chamber of audience, where the three famished gods are received, is a kitchen well stored with excellent game of all sorts. Here Hercules, deeply smitten with the smell of roast meat, which he apprehends to be more exquisite and nutritious than that of incense, begs leave to make his abode, and to turn the spit, and assist the cook upon occasion. The other pieces of Aristophanes abound with strokes still more satirical and severe upon the principal divinities.

I am not much surprised at the poet's insulting the gods, and treating them with the utmost contempt, as from them he had nothing to fear; but I cannot help wondering at his having brought the most illustrious and powerful persons of Athens upon the stage, and presuming to attack the government itself, without any manner of respect or reserve.

Cleon having returned triumphant, contrary to the general expectation, from the expedition against Sphacteria, was looked upon by the people as the greatest captain of that age. Aristophanes, to set that bad man in a true light, who was the son of a tanner, and a tanner himself, and whose rise was owing solely to his temerity and impudence, was so bold as to make him the subject of a comedy,‡ without being awed by his power and influence: but he was obliged to play the part of Cleon himself, and appeared for the first time upon the stage in that character; not one of the comedians daring to represent it, nor to expose himself to the resentment of so formidable an enemy. His face was smeared over with wine lees; because no workman could be found, that would venture to make a mask resembling Cleon, as was usual when persons were brought upon the stage. In this piece he reproached him with embezzling the public treasures, with a violent passion for bribes and presents, with craft in seducing the people, and denies him the glory of the action at Sphacteria, which he attributes chiefly to the share his colleague had in it.

In the *Acharnians*, he accuses Lamachus of having been made general, rather by bribery than merit. He imputes to him his youth, inexperience, and idleness; at the same time that he, and many others, whom he covertly designates, convert to their own use the

\* *Plutus*.† *The Birds*.‡ *The Knights*.



rewards due only to valour and real services. He reproaches the republic with their preference of the younger citizens to the elder, in the government of the state, and the command of their armies. He tells them plainly, that when peace shall be concluded, neither Cleonymus, Hyperbolus, nor many other such knaves, all mentioned by name, shall have any share in the public affairs; they being always ready to accuse their fellow-citizens of crimes, and to enrich themselves by such informations.

In his comedy called the *Wasps*, imitated by Racine in his *Plaideurs*, he exposes the mad passion of the people for prosecutions and trials at law, and the enormous injustice frequently committed in passing sentence and giving judgment.

The poet,\* concerned to see the republic obstinately bent upon the unhappy expedition to Sicily, endeavours to excite in the people a thorough disgust for so ruinous a war, and to inspire them with the desire of a peace, as much the interest of the victors as the vanquished, after a war of several years' duration, equally pernicious to each party, and capable of involving all Greece in ruin.

None of Aristophanes's pieces explains better his boldness, in speaking upon the most delicate affairs of the state in the crowded theatre, than his comedy called *Lysistrata*. One of the principal magistrates of Athens had a wife of that name, who is supposed to have taken it into her head to compel Greece to conclude a peace. She relates, how, during the war, the women, inquiring of their husbands the result of their counsels, and whether they had not resolved to make peace with Sparta, received no answers but imperious looks, and orders to mind their own business: that, however, they perceived plainly to what a low condition the government was declined: that they took the liberty to remonstrate mildly to their husbands upon the sad consequences of their rash determinations, but that their humble representations had no other effect than to offend and enrage them; that, at length, being confirmed by the general opinion of all Attica, that there were no longer any men in the state, nor heads for the administration of affairs, their patience being quite exhausted, the women had thought it proper and adviseable to take the government upon themselves, and preserve Greece, whether it would or no, from the folly and madness of its resolves. *For her part, she declares, that she has taken possession of the city, and treasury, in order, says she, to prevent Pisander and his confederates, the four hundred administrators, from exciting troubles, according to their custom, and from robbing the public as usual.* (Was ever any thing so bold?) She goes on to prove, that the women only are capable of retrieving affairs, by this burlesque argument; that admitting things to be in such a state of perplexity and confusion, the sex, accustomed to untangling their threads, were the only persons to set them right

\* The Peace



again, as being best qualified with the necessary address, patience, and moderation. The Athenian politics are thus made inferior to those of the women, who are only represented in a ridiculous light, to turn the derision upon their husbands, who were engaged in the administration of the government.

These extracts from Aristophanes, taken almost word for word from Father Brumoi, seemed to me very proper to give an insight into that poet's character, and the genius of the ancient comedy, which was, as we see, a satire of the most poignant and severe kind, that had assumed to itself an independency from respect to persons, and to which nothing was sacred. It is no wonder that Cicero condemns so licentious and uncurbed a liberty.\* It might, he says, have been tolerable, had it attacked only bad citizens, and seditious orators; who endeavoured to raise commotions in the state, such as Cleon, Cleophon, and Hyperbolus: but when a Pericles, who for many years had governed the commonwealth both in war and peace with equal wisdom and authority, (he might have added, and a Socrates, declared by Apollo the wisest of mankind) is brought upon the stage to be laughed at by the public, it is as if our Plautus or Nævius had attacked the Scipios, or Cæcilius had dared to revile Marcus Cato in his plays.

That liberty is still more offensive to us, who are born and live under a monarchical government, which is far from being favourable to licentiousness. But without intending to justify the conduct of Aristophanes, which is certainly inexcusable, I think, to judge properly of it, it would be necessary to lay aside the prejudices of birth, nations, and times, and to imagine we live in those remote ages, in a state purely democratical. We must not fancy Aristophanes to have been a person of little consequence in his republic, as the comic writers generally are in our days. The king of Persia had a very different idea of him. † It is a known story, that in an audience of the Greek ambassadors, his first inquiry was after a certain comic poet (meaning Aristophanes,) that put all Greece in motion, and gave such effectual counsels against him. Aristophanes did that upon the stage, which Demosthenes did afterward in the public assemblies. The poet's reproaches were no less animated than the orator's. In his comedies he uttered the same sentiments as he had a right to deliver from the public rostrum. They were addressed to the same people, upon the same occasions of the state, the same means of success, and the same obstacles to their measures. In Athens, the whole people were the sovereign, and each of them had an equal share in the supreme

\* *Quem illa non attingit, vel potius quem non vezarit? Esto, populares homines, improbes, in remp. seditiosos, Cleonem, Cleophonem, Hyperbolum læsit: patiamur—Sed Periclem, cum jam sua civitati maxima auctoritate plurimos annos domi et belli præfuisset, violari versibus, et eos agi in scena, non plus decuit, quam si Plautus noster voluisset, aut Nævius, P. et C. Scipioni, aut Cæcilius M. Catoni maledicere. Ex fragm. Cic. de Rep. lib. iv.*

† Aristoph. in Acharn.



authority. Upon this they were continually intent, were fond of discoursing upon it themselves, and of hearing the sentiments of others. The public affairs were the business of every individual; on which they were desirous of being fully informed, that they might know how to conduct themselves on every occasion of war or peace, which frequently offered, and to decide upon their own, as well as upon the destiny of their allies or enemies. Hence rose the liberty taken by the comic poets, of discussing affairs of the state in their performances. The people were so far from being offended at it, or at the manner in which those writers treated the principal persons of the state, that they conceived their liberty in some measure to consist in it.

Three \*poets particularly excelled in the old comedy; Eupolis, Cratinus, and Aristophanes. The last is the only one of them whose pieces have come down to us entire; and out of the great number which he composed, eleven are all that remain. He flourished in an age when Greece abounded with great men, and was contemporary with Socrates and Euripides, whom he survived. During the Peloponnesian war, he made his greatest figure; less as a writer to amuse the people with his comedies, than as censor of the government, retained to reform the state, and to be almost the arbiter of his country.

He is admired for an elegance, poignancy, and happiness of expression, or, in a word, that Attic salt and spirit, to which the Roman language could never attain, and for which Aristophanes is more remarkable than any other of the Greek authors. His particular excellence was raillery. None ever touched what was ridiculous in the characters whom he wished to expose, with such success, or knew better how to convey it in all its full force to others. But it would be necessary to have lived in his times, to be qualified to judge of this. The subtle salt and spirit of the ancient raillery, according to Father Brumoi, is evaporated through length of time, and what remains of it is become flat and insipid to us; though the sharpest part will retain its vigour throughout all ages

\* *Eupolis, atque Cratinus, Aristophanesque poetae,  
Atque alii, quorum comedia prisca virorum est,  
Si quis erat dignus describi, quid malus, aut fur,  
Quod machus foret, aut vicarius. aut aliqui  
Famulus; multa cum libertate notabant.* Hor. Sat. iv. l. l.

With Aristophanes' satiric rage,  
When ancient comedy amused the age,  
Or Eupolis's or Cratinus' wit,  
And others that all-licensed poem writ;  
None, worthy to be shown, escaped the scene,  
No public knave, or thief of lofty mien;  
The loose adulterer was drawn forth to sight;  
The secret murder'er trembling lurked the night;  
Vice play'd itself, and each ambitious spark;  
All boldly branded with the poet's mark.

† *Antiqua comedia stitueram tuam sermone Attici gratiam prope sola retinet.*  
Quintus



Two considerable defects are justly imputed to this poet, which very much obscure, if not entirely efface, his glory. These are, low buffoonery, and gross obscenity; and it has in vain been attempted to offer, in excuse for the first of these faults, the character of his audience; the bulk of which generally consisted of the poor, the ignorant, and dregs of the people, whom, however, it was as necessary to please, as the learned and the rich. The depraved taste of the lower order of people, which once banished Cratinus and his company, because his scenes were not grossly comic enough for them, is no excuse for Aristophanes; as Menander could find out the art of changing that grovelling taste, by introducing a species of comedy, not altogether so modest as Plutarch seems to insinuate, yet much less licentious than any before his time.

The gross obscenities, with which all Aristophanes's comedies abound, have no excuse; they only denote to what a pitch the libertinism of the spectators, and the depravity of the poet, had proceeded. Had he even impregnated them with the utmost wit, which however is not the case, the privilege of laughing himself, or of making others laugh, would have been too dearly purchased at the expense of decency and good manners.\* And in this case it may well be said, that it were better to have no wit at all, than to make so ill a use of it.† F. Brumoi is very much to be commended for having taken care, in giving a general idea of Aristophanes's writings, to throw a veil over those parts of them that might have given offence to modesty. Though such behaviour be the indispensable rule of religion, it is not always observed by those who pique themselves most on their crudition, and sometimes prefer the title of Scholar to that of Christian.

The old comedy subsisted till Lysander's time, who, upon having made himself master of Athens, changed the form of the government, and put it into the hands of thirty of the principal citizens. The satirical liberty of the theatre was offensive to them, and therefore they thought fit to put a stop to it. The reason of this alteration is evident, and confirms the reflection made before upon the privilege which the poets possessed of criticising with impunity the persons at the head of the state. The whole authority of Athens was then invested in tyrants. The democracy was abolished. The people had no longer any share in the government. They were no more the prince; their sovereignty had expired. The right of giving their opinions and suffrages upon affairs of state was at an end; nor dared they, either in their own persons or by the poets, presume to censure the sentiments and conduct of their masters. The calling persons by their names upon the stage was prohibited; but poetical ill-nature soon found the secret of eluding the intention of the law, and of making itself amends for the re-

\* *Nimium risus pretium est, si probitatis impendio constat.* Quintil. lib. vi. c. 3.

† *Non pejus duxerim tardi ingeni esse, quam mali.* Quintil. lib. i. c. 3.



straint which was imposed upon it by the necessity of using feigned names. It then applied itself to discover what was ridiculous in known characters, which it copied to the life, and from thence acquired the double advantage of gratifying the vanity of the poets, and the malice of the audience, in a more refined manner: the one had the delicate pleasure of putting the spectators upon guessing their meaning, and the other of not being mistaken in their suppositions, and of affixing the right name to the characters represented. Such was the comedy, since called the *Middle Comedy*, of which there are some instances in Aristophanes.

It continued till the time of Alexander the Great, who having entirely assured himself of the empire of Greece by the defeat of the Thebans, caused a check to be put upon the licentiousness of the poets, which increased daily. From thence the *New Comedy* took its birth, which was only an imitation of private life, and brought nothing upon the stage but feigned names, and fictitious adventures.

Chacun peint avec art dans ce nouveau miroir,  
S'y vit avec plaisir, où crut ne s'y pas voir.  
L'avare des premiers rit du tableau fidèle  
D'un avare souvent tracé sur son modèle;  
Et mille fois un fat, finement exprimé,  
Méconnut le portrait sur lui-même formé.

Boileau, *Art. Poët. chant. III.*

In this new glass, whilst each himself survey'd,  
He sat with pleasure, though himself was play'd;  
The miser grinn'd whilst avarice was drawn,  
Nor thought the faithful likeness was his own;  
His own dear self no imag'd fool could find,  
But saw a thousand other fops design'd.

This may properly be called fine comedy, and is that of Menander. Of one hundred and eighty, or rather eighty plays, according to Suidas, composed by him, all of which Terence is said to have translated, there remain only a few fragments. We may form a just judgment of the merit of the originals from the excellence of the copy. Quintilian, in speaking of Menander, is not afraid to say,\* that with the beauty of his works, and the height of his reputation, he obscured, or rather obliterated, the fame of all other writers in the same way. He observes, in another passage, that his own times were not so just † to his merit as they ought to have been, which has been the fate of many others; but that he was sufficiently made amends by the favourable opinion of posterity. And indeed Philemon, a comic poet, who flourished about the same period, though older than Menander, was preferred before him.

\* *Atque ille quidem omnibus ejusdem operis auctoribus abstulit nomen, et fulgore quodam suæ claritatis tenebras obduxit.* Quintil. lib. x. c. 1.

† *Quidam, sicut Menander, justiora posterorum, quam sua ætatis, judicia sunt consecuti.* Quintil. lib. iii. c. 6.



## THE THEATRE OF THE ANCIENTS DESCRIBED.

I HAVE already observed, that *Æschylus* was the first founder of a fixed and durable theatre adorned with suitable decorations. It was at first, as well as the amphitheatres, composed of wooden planks, the seats in which rose one above another; but those having one day broke down, by having too great a weight upon them, the Athenians, excessively enamoured of dramatic representations, were induced by that accident to erect those superb structures, which were imitated afterwards with so much splendour by the Roman magnificence. What I shall say of them, has almost as much relation to the Roman as the Athenian theatres; and is extracted entirely from M. Boindin's learned dissertation upon the theatre of the ancients,\* who has treated the subject in its fullest extent.

The theatre of the ancients was divided into three principal parts; each of which had its peculiar appellation. The division for the actors was called in general the scene, or stage; that for the spectators was particularly termed the theatre, which must have been of vast extent,† as at Athens it was capable of containing above thirty thousand persons; and the orchestra, which amongst the Greeks was the place assigned for the pantomimes and dancers, though at Rome it was appropriated to the senators and vestal virgins.

The theatre was of a semicircular form on one side, and square on the other. The space contained within the semicircle, was allotted to the spectators, and had seats placed one above another to the top of the building. The square part in the front of it, was appropriated to the actors; and in the interval, between both, was the orchestra.

The great theatres had three rows of porticoes, raised one upon another, which formed the body of the edifice, and at the same time three different stories for the seats. From the highest of those porticoes the women saw the representation, sheltered from the weather. The rest of the theatre was uncovered, and all the business of the stage was performed in the open air.

Each of these stories consisted of nine rows of seats, including the landing-place, which divided them from each other, and served as a passage from side to side. But as this landing-place and passage took up the space of two benches, there were only seven to sit upon, and consequently in each story there were seven rows of seats. They were from fifteen to eighteen inches in height, and twice as much in breadth; so that the spectators had room to sit at their ease, and without being incommoded by the legs of the people above them, no foot-boards being provided for them.

\* *Memoirs of the Acad. of Inscript. &c.*

† *Strab. l. ix. p. 395. Herod. l. viii. c. 65.*



Each of these stories of benches were divided in two different manners; in their height by the landing-places, called by the Romans *Præinctiones*, and in their circumferences by several staircases, peculiar to each story, which intersecting them in right lines, tending towards the centre of the theatre, gave the form of wedges to the quantity of seats between them, from whence they were called *Cunei*.

Behind these stories of seats were covered galleries, through which the people thronged into the theatre by great square openings, contrived for that purpose in the walls next the seats. Those openings were called *Vomitoria*, from the multitude of people crowding through them into their places.

As the actors could not be heard to the extremity of the theatre, the Greeks contrived a means to supply that defect, and to augment the force of the voice, and make it more distinct and articulate. For that purpose they invented a kind of large vessels of copper, which were disposed under the seats of the theatre, in such a manner, as made all sounds strike upon the ear with more force and distinctness.

The orchestra being situated, as I have observed, between the two other parts of the theatre, of which one was circular and the other square, it participated of the form of each, and occupied the space between both. It was divided into three parts.

The first and most considerable was more particularly called the orchestra, from a Greek word\* that signifies to dance. It was appropriated to the pantomimes and dancers, and to all such subaltern actors as played between the acts, and at the end of the representations.

The second was named *θυμέλη*, from its being square, in the form of an altar. Here the chorus was generally placed.

And in the third, the Greeks disposed their band of music. They called it *προσκήνιον*, from its being situate at the bottom of the principal part of the theatre, to which they gave the general name of the scene.

I shall describe here this third part of the theatre, called the scene; which was also subdivided into three different parts.

The first and most considerable was properly called the scene, and gave its name to this whole division. It occupied the whole front of the building from side to side, and was the place allotted for the decorations. This front had two small wings at its extremity, from which hung a large curtain, that was let down to open the scene, and drawn up between the acts, when any thing in the representation made it necessary.

The second, called by the Greeks indifferently *προσκήνιον*, and *λογίον*, and by the Romans *Proscenium*, and *Pulpitum*, was a large open space in front of the scene, in which the actors per-

\* *Ὀρχήσθαι*.



formed their parts, and which, by the help of the decorations, represented either a public square or forum, a common street, or the country; but the place so represented was always in the open air.

The third division was a part reserved behind the scenes, and called by the Greeks *παράσχιον*. Here the actors dressed themselves, and the decorations were locked up. In the same place were also kept the machines, of which the ancients had abundance in their theatres.

As only the porticoes and the building of the scene were roofed, it was necessary to draw sails, fastened with cords to masts, over the rest of the theatre, to screen the audience from the heat of the sun. But as this contrivance did not prevent the heat, occasioned by the perspiration and breath of so numerous an assembly, the ancients took care to allay it by a kind of rain; conveying the water for that use above the porticoes, which falling again in form of dew through an infinity of small pores concealed in the statues, with which the theatre abounded, did not only diffuse a grateful coolness all around, but the most fragrant exhalations along with it; for this dew was always perfumed. Whenever the representations were interrupted by storms, the spectators retired into the porticoes behind the seats of the theatre.

The fondness of the Athenians for representations of this kind cannot be expressed. Their eyes, their ears, their imagination, their understanding, all shared in the satisfaction. Nothing gave them so sensible a pleasure in dramatic performances, either tragic or comic, as the strokes which were aimed at the affairs of the public; whether pure chance occasioned the application, or the address of the poets, who knew how to reconcile the most remote subjects with the transactions of the republic. They entered by that means into the interests of the people, took occasion to soothe their passions, authorize their pretensions, justify, and sometimes condemn, their conduct, entertain them with agreeable hopes, instruct them in their duty in certain nice conjunctures; in consequence of which they often not only acquired the applauses of the spectators, but credit and influence in the public affairs and counsels: hence the theatre became so grateful, and so interesting to the people. It was in this manner, according to some authors, that Euripides artfully adapted his tragedy of Palamedes\* to the sentence passed against Socrates; and pointed out, by an illustrious example of antiquity, the innocence of a philosopher, oppressed by malignity supported by power and faction.

Accident was often the occasion of sudden and unforeseen applications, which from their appositiveness were very agreeable to the people. Upon this verse of Æschylus, in praise of Amphiarus,

ὅτ' ἴδωμι μέγα  
Not to appear, but be the great and good,

\* It is not certain whether this piece was prior or posterior to the death of Socrates



the whole audience rose up, and unanimously applied it to Aristides.\* The same thing happened to Philopœmen at the Nemæan games. At the instant he entered the theatre, these verses were singing upon the stage;

—————He comes, to whom we owe  
Our liberty, the noblest good below.

all the Greeks cast their eyes upon Philopœmen,† and with clapping of hands, and acclamations of joy, expressed their veneration for the hero.

‡ In the same manner at Rome, during the banishment of Cicero, when some verses of § Accius, which reproached the Greeks with their ingratitude in suffering the banishment of Telamon, were repeated by Æsop, the best actor of his time, they drew tears from the eyes of the whole assembly.

Upon another, though very different, occasion, the Roman people applied to Pompey the Great some verses to this effect:

|| 'Tis our unhappiness has made thee great;

and then addressing the people;

The time shall come when you shall late deplore  
So great a power confided to such hands;

the spectators obliged the actor to repeat these verses several times.

FONDNESS FOR THEATRICAL REPRESENTATIONS ONE OF THE PRINCIPAL CAUSES OF THE DECLINE, DEGENERACY, AND CORRUPTION, OF THE ATHENIAN STATE.

WHEN we compare the happy times of Greece, in which Europe and Asia resounded with nothing but the fame of the Athenian victories, with the later ages, when the power of Philip and Alexander the Great had in a manner reduced it to slavery, we shall be surprised at the strange alteration in that republic. But what is most material, is the investigation of the causes and progress of this declension: and these M. de Turreil has discussed in an admirable manner in the elegant preface to his translation of Demosthenes' Orations.

There were no longer, he observes, at Athens, any traces of that manly and vigorous policy, equally capable of planning good and retrieving bad success. Instead of that, there remained only an inconsistent loftiness, apt to evaporate in pompous decrees. They were no more those Athenians, who, when menaced by a deluge of

\* Plut. in Aristid. p. 330.

† Plut. in Philopœm. p. 363.

‡ Cic. in Orat. pro Sext. n. 120, 123.

§ *O ingratiſci Argivi, inanes Græci, immemores beneficii, Exulare civis, civis pelli, pulcrum patimini.*

|| Cic. ad Attic. l. ii. Epist. 12. Val. Max. l. vi. c. 2



Barbarians, demolished their houses to build ships with the timber, and whose women stoned the abject wretch by death that proposed to appease the great king by tribute or homage. The love of ease and pleasure had almost entirely extinguished that of glory, liberty, and independence.

Pericles, that great man, so absolute, that those who envied him treated him as a second Pisistratus, was the first author of this degeneracy and corruption. With the design of conciliating the favour of the people, he ordained that upon such days as games or sacrifices were celebrated, a certain number of oboli should be distributed amongst them; and that in the assemblies in which affairs of state were to be discussed, every individual should receive a certain pecuniary gratification in right of being present. Thus the members of the republic were seen for the first time to sell their care in the administration of the government, and to rank amongst servile employments the most noble functions of the sovereign power.

It was not difficult to foresee where so excessive an abuse would end: and, to remedy it, it was proposed to establish a fund for the support of the war, and to make it a capital crime to advise, upon any account whatsoever, the application of it to other uses; but, notwithstanding, the abuse always subsisted. At first it seemed tolerable, whilst the citizen, who was supported at the public expence, endeavoured to deserve it by doing his duty in the field for nine months together. Every one was to serve in his turn, and whoever failed was treated as a deserter without distinction: but at length the number of the transgressors carried it against the law; and impunity, as it commonly happens, multiplied their number. People accustomed to the delightful abode of a city, where feasts and games were perpetually taking place, conceived an invincible repugnance for labour and fatigue, which they looked upon as unworthy of free-born men.

It was therefore necessary to find amusement for this indolent people, to fill up the great void of an unactive, useless life. Hence arose principally their fondness, or rather frenzy, for public show. The death of Epaminondas, which seemed to promise them the greatest advantage, gave the final stroke to their ruin and destruction. *Their courage, says Justin,\* did not survive that illustrious Theban. Freed from a rival, who kept their emulation alive, they sunk into a lethargic sloth and effeminacy. The funds for armaments by land and sea were soon lavished upon games and feasts. The seaman's and soldier's pay was distributed to the idle citizen. An indolent and luxurious mode of life enervated every breast. The representations of the theatre were preferred to the exercise of the camp. Valour and military knowledge were entirely disregarded. Great captains were in no estimation; whilst good poets and excellent comedians engrossed the universal applause.*

\* Justin. l. vi. c. 2.



Extravagance of this kind makes it easy to comprehend in what multitudes the people thronged to the dramatic performances. As no expense was spared in embellishing them, exorbitant sums were sunk in the service of the theatre. *If, says Plutarch,\* an accurate calculation were to be made, what each representation of the dramatic pieces cost the Athenians, it would appear, that their expenses in playing the Bacchanalians, the Phœnicians, Œdipus, Antigone, Medea, and Electra (tragedies written either by Sophocles, or Euripides,) were greater than those which had been employed against the Barbarians in defence of the liberty, and for the preservation of Greece. This gave a Spartan just reason to exclaim, on seeing an estimate of the enormous sums laid out in these contests of the tragic poets, and the extraordinary pains taken by the magistrates who presided in them,† that a people must be void of sense to apply themselves in so warm and serious a manner to things so frivolous. For, added he, games should be only games; and nothing is more unreasonable than to purchase a short and trivial amusement at so great a price. Pleasures of this kind agree only with public rejoicings and seasons of festivity, and were designed to divert people at their leisure hours; but should by no means interfere with the affairs of the public, nor the necessary expenses of the government.*

After all, says Plutarch, in the passage which I have already cited, of what utility have these tragedies been to Athens, though so much boasted by the people, and admired by the rest of the world? I find that the prudence of Themistocles enclosed the city with strong walls; that the fine taste and magnificence of Pericles improved and adorned it; that the noble fortitude of Miltiades preserved its liberty; and that the moderate conduct of Cimon acquired it the empire and government of all Greece. If the wise and learned poetry of Euripides, the sublime diction of Sophocles, the lofty buskin of Æschylus, have obtained equal advantages for the city of Athens, by delivering it from impending calamities, or by adding to its glory, I am willing (he goes on) that dramatic pieces should be placed in competition with trophies of victory, the poetic theatre with the field of battle, and the compositions of the poets with the great exploits of the generals. But what a comparison would this be? On the one side would be seen a few writers, crowned with wreaths of ivy, and dragging a goat or an ox after them, the rewards and victims assigned them for excelling in tragic poetry: on the other, a train of illustrious captains, surrounded by the colonies which they founded, the cities which they captured, and the nations which they subjected. It is not to perpetuate the victories of Æschylus and Sophocles, but in remembrance of the glorious battles of Marathon, Salamis, Eurymedon, and many others, that so many feasts are celebrated every month with such pomp by the Grecians.

\* Plut. de glor. Athen. p. 349.

† Plut. Sympos. l. vii. quest. vii. p. 710.



The inference which Plutarch draws from hence, in which we ought to agree with him, is, that it was the highest imprudence in the\* Athenians thus to prefer pleasure to duty, fondness for the theatre to the love of their country, trivial shows to application to public business, and to consume, in useless expenses and dramatic entertainments, the funds intended for the support of fleets and armies. Macedon, till then obscure and inconsiderable, well knew how to take advantage of the† Athenian indolence and effeminacy; and Philip, instructed by the Greeks themselves, amongst whom he had for several years applied himself successfully to the art of war, was not long before he gave Greece a master, and subjected it to the yoke, as we shall see in the sequel.

I am now to open an entirely new scene to the reader's view, not unworthy his curiosity and attention. We have seen two states of no great consideration, Media and Persia, extend themselves far and wide, under the conduct of Cyrus, like a torrent or a conflagration; and, with amazing rapidity, conquer and subdue many provinces and kingdoms. We shall see now that vast empire setting the nations under its dominion in motion, the Persians, Medes, Phœnicians, Egyptians, Babylonians, Indians, and many others and falling, with all the forces of Asia and the East upon a little country, of very small extent, and destitute of all foreign assistance I mean Greece. When, on the one hand, we behold so many nations united together, such preparations of war made for several years with so much diligence; innumerable armies by sea and land, and such fleets, as the sea could hardly contain; and, on the other hand, two weak cities, Athens and Lacedæmon, abandoned by all their allies, and left almost entirely to themselves; have we not reason to believe, that these two little cities are going to be utterly destroyed and swallowed up by so formidable an enemy; and that no footsteps of them will be left remaining? And yet we shall find that they will prove victorious; and by their invincible courage, and the several battles they gain both by sea and land, will make the Persian empire lay aside all thoughts of ever again turning their arms against Greece.

The history of the war between the Persians and the Greeks will illustrate the truth of this maxim, that it is not the number but the valour of the troops, and the conduct of the generals, on which depends the success of military expeditions. The reader will admire the surprising courage and intrepidity of the great men at the head of the Grecian affairs, whom neither all the world in motion against them could deject, nor the greatest misfortunes dis-

\* Ἀμαρτάνουσιν Ἀθηναῖοι μεγάλα, τὴν σπουδὴν εἰς τὴν παιδίαν καταναλίσκοντες, τουτίστι μεγάλων ἀποστέλων δαπάνας καὶ στρατευμάτων ἰφίδια καταχορηγούντες εἰς τὸ θιάτρον.

† Quibus rebus effectum est, ut inter otia Græcorum, sordidum et obscurum antea Macedonum nomen emergeret; et Philippus, obses triennio Thebis habitus, Epaminonda et Pelopida virtutibus eruditus, regnum Macedonia, Græciæ et Asiæ cervicibus, velut jugum servitutis, imponeret. Just. l. vi. c. 9.



concert; who undertook, with a handful of men, to make head against innumerable armies; who, notwithstanding such a prodigious inequality of forces, dared to hope for success; who even compelled victory to declare on the side of merit and virtue; and taught all succeeding generations what infinite resources are to be found in prudence, valour, and experience; in a zeal for liberty and our country; in the love of our duty; and in all the sentiments of noble and generous souls.

This war of the Persians against the Grecians will be followed by another amongst the Greeks themselves, but of a very different kind from the former. In the latter, there will scarce be any actions, but what in appearance are of little consequence and seemingly unworthy of a reader's curiosity who is fond of great events: in this he will meet with little besides private quarrels between certain cities, or some small commonwealths; some inconsiderable sieges (excepting that of Syracuse, one of the most important related in ancient history,) though several of these sieges were of no short duration; some battles between armies, where the numbers were small, and but little blood shed. What is it then, that has rendered these wars so famous in history? Sallust informs us in these words: *\* The actions of the Athenians doubtless were great; and yet I believe they were somewhat less than fame will have us conceive of them. But because Athens abounded in noble writers, the acts of that republic are celebrated throughout the whole world as most glorious; and the gallantry of those heroes who performed them, has had the good fortune to be thought as transcendent as the eloquence of those who have described them.*

Sallust, though jealous enough of the glory the Romans had acquired by a series of distinguished actions, with which their history abounds, yet does justice in this passage to the Grecians, by acknowledging, that their exploits were truly great and illustrious, though somewhat inferior, in his opinion, to their fame. What is then this foreign and borrowed lustre, which the Athenian actions have derived from the eloquence of their historians? It is, that the whole universe agrees in looking upon them as the greatest and most glorious that ever were performed: *Per terrarum orbem Atheniensium facta pro maximis celebrantur.* All nations, seduced and enchanted as it were with the beauties of the Greek authors, think that people's exploits superior to any thing that was ever done by any other nation. This, according to Sallust, is the service which the Greek authors have done the Athenians, by their excellent manner of describing their actions; and very unhappy it is for us, that our history, for want of similar assistance, has left a thousand brilliant actions and fine sayings unrecorded,

*\* Atheniensium res gesta, sicuti ego existimo, satis amplè magnificas fuerunt; verum aliquanto minores tamen, quam fama feruntur. Sed quia provenere ibi scriptorum magna ingenia, per terrarum orbem Atheniensium facta pro maximis celebrantur. Ita eorum, quæ fecere, virtus tanta habetur quantum eam verbis petere ceteris præclara ingenia Sallust. in Bell. Catalia.*



which would have been put in the strongest light by the writers of antiquity, and have done great honour to our country.

But be this as it may, it must be confessed, that we are not always to judge of the value of an action, or the merit of the persons who shared in it, by the importance of the event. It is rather in such sieges and engagements as we find recorded in the history of the Peloponnesian war, that the conduct and abilities of a general are truly conspicuous. Accordingly, it is observed, that it was chiefly at the head of small armies, and in countries of no great extent, that our best generals of the last age displayed their great capacity, and shewed themselves not inferior to the most celebrated captains of antiquity. In actions of this sort chance has no share, and does not cover any oversights that are committed. Every thing is conducted and carried on by the prudence of the general. He is truly the soul of the forces, which neither act nor move but by his direction. He sees every thing, and is present every where. Nothing escapes his vigilance and attention. Orders are seasonably given, and seasonably executed. Contrivances, stratagems, false marches, real or feigned attacks, encampments, decampments; in a word, every thing depends upon him alone.

On this account the reading of the Greek historians, such as Thucydides, Xenophon, and Polybius, is of infinite service to young officers; because those historians, who were also excellent commanders, enter into all the particulars of the events which they relate, and lead the readers, as it were, by the hand, through all the sieges and battles they describe; shewing them, by the example of the greatest generals of antiquity, and by a kind of anticipated experience, in what manner war is to be carried on.

Nor is it only with regard to military exploits, that the Grecian history affords us such excellent models. We shall there find celebrated legislators, able politicians, magistrates born for government, men that have excelled in all arts and sciences, philosophers that carried their inquiries as far as was possible in those early ages, and who have left us such maxims of morality, as might put many Christians to the blush.

If the virtues of those who are celebrated in history may serve us for models in the conduct of our lives, their vices and failings, on the other hand, are no less proper to caution and instruct us; and the strict regard which an historian is obliged to pay to truth, will not allow him to dissemble the latter, through fear of eclipsing the lustre of the former. Nor does what I here advance contradict the rule laid down by Plutarch,\* on the same subject, in his preface to the life of Cimon. He requires, that the illustrious actions of great men be represented in their full light; but as to the faults, which may sometimes escape them through passion or surprise, or into which they may be drawn by the necessity of af

\* *Lu Cim.* p. 479, 480.



fairs,\* considering them rather as a certain degree of perfection wanting to their virtue, than as vices or crimes that proceed from any corruption of the heart: such imperfections as these, he would have the historian, out of compassion to the weaknesses of human nature, which produces nothing entirely perfect, content himself with touching very lightly; in the same manner as an able painter, when he has a fine face to draw, in which he finds some little blemish or defect, does neither entirely suppress it, nor think himself obliged to represent it with a strict exactness; because the one would spoil the beauty of the picture, and the other would destroy the likeness. The very comparison Plutarch uses, shows that he speaks only of slight and excusable faults. But as to actions of injustice, violence, and brutality, they ought not to be concealed nor disguised on any pretence; nor can we suppose, that the same privilege should be allowed in history as in painting, which invented the profile, to represent the side face of a prince who had lost one eye, and by that means ingeniously concealed so disagreeable a deformity. History, the most essential rule of which is sincerity, will by no means admit of such indulgences, as indeed would deprive it of its greatest advantage.

Shame, reproach, infamy, hatred, and the execrations of the public, which are the inseparable attendants on criminal and brutal actions, are no less proper to excite a horror for vice, than the glory, which perpetually attends good actions, is to inspire us with the love of virtue. And these, according to † Tacitus, are the two ends which every historian ought to propose to himself, by making a judicious choice of what is most extraordinary both in good and evil, in order to occasion that public homage to be paid to virtue which is justly due to it, and to create the greater abhorrence for vice, on account of that eternal infamy that attends it.

The history which I am writing, furnishes but too many examples of the latter sort. With respect to the Persians, it will appear, by what is said of their kings, that those princes whose power has no other bounds than those of their will, often abandon themselves to all their passions; that nothing is more difficult than to resist the illusions of a man's own greatness, and the flatteries of those that surround him; that the liberty of gratifying all one's desires, and of doing evil with impunity, is a dangerous situation; that the best dispositions can hardly withstand such a temptation; that even after having begun their career favourably, they are insensibly corrupted by softness and effeminacy, by pride, and their aversion to sincere counsels; and that it rarely happens they are wise enough to con-

\* *Σημειώματα μᾶλλον ἀρετῆς τινός ἢ κακίας ποιησέμενα.*

† *Habet in pictura speciem tota facies. Apelles tamen imaginem Antigoni lateris tantum altero ostendit, ut amissi oculi deformitas lateret.* Quintil. l. ii. c. 13.

‡ *Exequi sententias haud institui, nisi insignes per honestum, aut notabili dedecore: quod præcipuum munus annalium reor, ne virtutes sileantur, utque pravis dictis factisque ex posteritate et infamia nectus sit.* Tacit. Annal. l. iii. c. 65.



sider, that, when they find themselves exalted above all laws and restraints, they stand then most in need of moderation and wisdom, both in regard to themselves and others; and that in such a situation they ought to be doubly wise and doubly strong, in order to set bounds within, by their reason, to a power that has none without.

With respect to the Grecians, the Peloponnesian war will show the miserable effects of their intestine divisions, and the fatal excesses into which they were led by their thirst of dominion; scenes of injustice, ingratitude, and perfidy, together with the open violation of treaties, or mean artifices and unworthy tricks to elude their execution. It will show, how scandalously the Lacedæmonians and Athenians debased themselves to the Barbarians, in order to beg aids of money from them: how shamefully the great deliverers of Greece renounced the glory of all their past labours and exploits, by stooping and making their court to haughty and insolent satrapæ, and by going successively, with a kind of emulation, to implore the protection of the common enemy, whom they had so often conquered; and in what manner they employed the succours they obtained from them, in oppressing their ancient allies, and extending their own territories by unjust and violent methods.

On both sides, and sometimes in the same person, we shall find a surprising mixture of good and bad, of virtues and vices, of glorious actions and mean sentiments; and sometimes, perhaps, we shall be ready to ask ourselves, whether these can be the same persons and the same people, of whom such different things are related; and whether it be possible, that such a bright and shining light, and such thick clouds of smoke and darkness, can proceed from the same source?

The Persian history includes the space of one hundred and seventeen years, during the reigns of six kings of Persia: Darius, the first of the name, the son of Hystaspes; Xerxes the first; Artaxerxes, surnamed Longimanus; Xerxes the second; Sogdianus (these two last reigned but a very little time;) and Darius the second, commonly called Darius Nothus. This history begins at the year of the world 3483, and extends to the year 3600. As this whole period naturally divides itself into two parts, I shall also divide it into two distinct books.

The first part, which consists of ninety years, extends from the beginning of the reign of Darius the first, to the forty-second year of Artaxerxes, the same year in which the Peloponnesian war began; that is, from the year of the world 3483, to the year 3573. This part chiefly contains the different enterprises and expeditions of the Persians against Greece, which never produced more great men and great events, nor ever displayed more conspicuous or more solid virtues. Here will be seen the famous battles of Marathon, Thermopylæ, Artemisium, Salamis, Platæa, Mycale, Eury-



medon, &c. Here the most eminent commanders of Greece signalized their courage; Miltiades, Leonidas, Themistocles, Aristides, Cimon, Pausanias, Pericles, Thucydides, &c.

To enable the reader the more easily to recollect what passed within the space of time among the Jews, and also among the Romans, the history of both which nations is entirely foreign to that of the Persians and Greeks, I shall here set down in few words the principal epochas relating to them.

#### EPOCHAS OF THE JEWISH HISTORY.

The people of God were at this time returned from their Babylonish captivity to Jerusalem, under the conduct of Zorobabel. Usher is of opinion, that the history of Esther ought to be placed in the reign of Darius. The Israelites, under the shadow of this prince's protection, and animated by the earnest exhortations of the prophets Haggai and Zechariah, did at last finish the building of the temple, which had been interrupted for many years by the cabals of their enemies. Artaxerxes was no less favourable to the Jews than Darius: he first of all sent Ezra to Jerusalem, who restored the public worship, and the observation of the law; then Nehemiah, who caused walls to be built round the city, and fortified it against the attacks of their neighbours, who were jealous of its reviving greatness. It is thought that Malachi, the last of the prophets, was contemporary with Nehemiah, or that he prophesied not long after him.

This interval of the sacred history extends from the reign of Darius I. to the beginning of the reign of Darius Nothus; that is to say, from the year of the world 3485, to the year 3581. After which the Scripture is entirely silent, till the time of the Maccabees.

#### EPOCHAS OF THE ROMAN HISTORY.

The first year of Darius I. was the 233d of the building of Rome. Tarquin the Proud was then on the throne, and about ten years afterwards was expelled, when the consular government was substituted to that of the kings. In the succeeding part of this period happened the war against Porsenna; the creation of the tribunes of the people; Coriolanus's retreat among the Volsci, and the war that ensued thereupon; the wars of the Romans against the Latins, the Veientes, the Volsci, and other neighbouring nations; the death of Virginia under the decemvirate; the disputes between the people and senate about marriages and the consulship, which occasioned the creating of military tribunes instead of consuls. This period of time terminates in the 323d year from the foundation of Rome.

The second part, which consists of twenty-seven years, extends from the 43d year of Artaxerxes Longimanus, to the death of Darius Nothus; that is, from the year of the world 3573, to the year 3600. It contains the first nineteen years of the Peloponnesian



war, which continued twenty-seven, of which Greece and Sicily were the seat, and wherein the Greeks, who had before triumphed over the Barbarians, turned their arms against each other. Among the Athenians, Pericles, Nicias, and Alcibiades; among the Lacedæmonians, Brasidas, Gylippus, and Lysander, distinguished themselves in the most extraordinary manner.

Rome continues to be agitated by different disputes between the senate and the people. Towards the end of this period, and about the 350th year of Rome, the Romans formed the siege of Veji, which lasted ten years.

I have already observed, that eighty years after the taking of A. M. 2900. Troy, the Heraclidæ, that is, the descendants of Her- Ant. J. C. 1104. cules, returned into the Peloponnesus, and made themselves masters of Lacedæmon, where two brothers, Eurysthenes and Procles, sons of Aristodemus, reigned jointly together. \* Herodotus observes, that these two brothers were, during their whole lives, at variance; and that almost all their descendants inherited the like disposition of mutual hatred and antipathy; so true it is, that the sovereign power will admit of no partnership, and that two kings will always be too many for one kingdom! However, after the death of these two, the descendants of both still continued to sway the sceptre jointly; and what is very remarkable, these two branches subsisted for near nine hundred years, from the return of the Heraclidæ into the Peloponnesus, to the death of Cleomenes, and supplied Sparta with kings without interruption, and that generally in a regular succession from father to son, especially in the elder branch of the family.

#### THE ORIGIN AND CONDITION OF THE ELOTE, OR HELOTS.

When the Lacedæmonians first began to settle in Peloponnesus, they met with great opposition from the inhabitants of the country, whom they were obliged to subdue one after another by force of arms, or receive into their alliance on easy and equitable terms, with the imposition of a small tribute. Strabo† speaks of a city called Elas, not far from Sparta, which, after having submitted to the yoke, as others had done, revolted openly, and refused to pay the tribute. Agis, the son of Eurysthenes, newly settled on the throne, was sensible of the dangerous tendency of this first revolt, and therefore immediately marched with an army against them, together with Soüs, his colleague. They laid siege to the city, which, after a pretty long resistance, was forced to surrender at discretion. This prince thought it proper to make such an example of them as should intimidate all their neighbours, and deter them from the like attempts, and yet not alienate their minds by too cruel a treatment; for which reason he put none to death. He spared the lives of all the inhabitants, but at the same time deprived them of their

\* Lib. vi. c. 52.

† Lib. viii. p. 365. Plut. in Lysurg. p. 40



liberty, and reduced them all to a state of slavery. From thence forward they were employed in all mean and servile offices, and treated with extreme rigour. These were the people who were called *Elotæ*, or *Helots*. The number of them exceedingly increased in process of time, the *Lacedæmonians* giving undoubtedly the same name to all the people whom they reduced to the same condition of servitude. As they themselves were averse to labour, and entirely addicted to war, they left the cultivation of their lands to these slaves, assigning every one of them a certain portion of ground, the produce of which they were obliged to carry every year to their respective masters, who endeavoured, by all sorts of ill usage, to make their yoke more grievous and insupportable. This was certainly very bad policy, and could only tend to breed a vast number of dangerous enemies in the very heart of the state, who were always ready to take arms and revolt on every occasion. The Romans acted more prudently; for they incorporated the conquered nations into their state, by associating them into the freedom of their city, and thereby converted them from enemies, into brethren and fellow-citizens.

#### LYCURGUS, THE LACEDÆMONIAN LAWGIVER.

\**EURYTION*, or *Eurypon*, as he is named by others, succeeded *Sôus*. In order to gain the affection of his people, and render his government agreeable, he thought fit to recede in some points from the absolute power exercised by the kings his predecessors; this rendered his name so dear to his subjects, that all his descendants were, from him, called *Eurytionidæ*. But this relaxation gave birth to horrible confusion, and an unbounded licentiousness in *Sparta*, and for a long time occasioned infinite mischiefs. The people became so insolent, that nothing could restrain them. If *Eurytion's* successors attempted to recover their authority by force, they became odious; and if, through complaisance or weakness, they chose to dissemble, their mildness served only to render them contemptible; so that order in a manner was abolished, and the laws no longer regarded. These confusions hastened the death of *Lycurgus's* father, whose name was *Eunomus*, and who was killed in an insurrection. *Polydectes*, his eldest son and successor, dying soon after without children, every body expected that *Lycurgus* would have been king. And indeed he was so in effect, as long as the pregnancy of his brother's wife was uncertain; but as soon as that was manifest, he declared that the kingdom belonged to her child, in case it proved a son: and from that moment he took upon himself the administration of the government, as guardian to his unborn nephew, under the title of *Prodicus*, which was the name given by the *Lacedæmonians* to the guardians of their kings. When the child was born, *Lycurgus* took him in his arms and cried out to the

\* *Plut. in Lycurg. p. 10*



company that was present, *Behold, my Lords of Sparta, your new-born king!* and at the same time, he put the infant into the king's seat, and named him Charilaus, because of the joy the people expressed upon occasion of his birth. The reader will find, in the second volume of this history, all that relates to the history of Lycurgus, the reformation he made, and the excellent laws he established in Sparta. Agesilaus was at this time king in the elder branch of the family.

#### WAR BETWEEN THE ARGIVES AND THE LACEDÆMONIANS.

\*Some time after this, in the reign of Theopompus, a war broke out between the Argives and Lacedæmonians, on account of a little country, called Thyrea, that lay upon the confines of the two states, and to which each of them pretended a right. When the two armies were ready to engage, it was agreed on both sides, in order to spare the effusion of blood, that the quarrel should be decided by three hundred of the bravest men chosen from their respective armies; and that the land in question should become the property of the victorious party. To leave the combatants more room to engage, the two armies retired to some distance. Those generous champions then, who had all the courage of two mighty armies, boldly advanced towards each other, and fought with so much resolution and fury, that the whole number, except three men, two on the side of the Argives, and one on that of the Lacedæmonians, lay dead upon the spot; and only the night parted them. The two Argives, looking upon themselves as the conquerors, made what haste they could to Argos to carry the news; the single Lacedæmonian, Othryades by name, instead of retiring, stripped the dead bodies of the Argives, and carrying their arms into the Lacedæmonian camp, continued in his post. The next day the two armies returned to the field of battle. Both sides laid equal claim to the victory: the Argives, because they had more of their champions left alive than the enemy had; the Lacedæmonians, because the two Argives that remained alive had fled; whereas their single soldier had remained master of the field of battle, and had carried off the spoils of the enemy: in short, they could not determine the dispute without coming to another engagement. Here fortune declared in favour of the Lacedæmonians, and the little territory of Thyrea was the prize of their victory. But Othryades, not able to bear the thoughts of surviving his brave companions, or of enduring the sight of Sparta after their death, killed himself on the same field of battle where they had fought, resolving to save one fate and tomb with them.

#### WARS BETWEEN THE MESSENIANS AND LACEDÆMONIANS.

THERE were no less than three several wars between the Messenians and the Lacedæmonians, all of them very fierce and bloody

\* Herod. l. i. c. 82.



**Messenia** was a country in Peloponnesus, towards the west, and not far from Sparta: it was of considerable strength, and was governed by its own kings.

#### THE FIRST MESSENIAN WAR.

A. M. 3261. \*The first Messenian war lasted twenty years, and Ant. J. C. 743. broke out the second year of the ninth Olympiad. The Lacedæmonians pretended to have received several considerable injuries from the Messenians, and among others, that of having had their daughters ravished by the inhabitants of Messenia, when they went, according to custom, to a temple, that stood on the borders of the two nations; as also that of the murder of Telecles, their king, which was a consequence of the former outrage. Probably a desire of extending their dominion, and of seizing a territory which lay so convenient for them, might be the true cause of the war. But be that as it may, the war broke out in the reign of Polydorus and Theopompus, kings of Sparta, at the time when the office of archon, at Athens, was still decennial.

† Euphaes, the thirteenth descendant from Hercules, was then king of Messenia. He gave the command of his army to Cleonnis. The Lacedæmonians opened the campaign with the siege of Amphea, a small inconsiderable city, which, however, they thought would suit them very well as a place for military stores. The town was taken by storm, and all the inhabitants put to the sword. This first blow served only to animate the Messenians, by showing them what they were to expect from the enemy, if they did not defend themselves with vigour. The Lacedæmonians, on their part, bound themselves by an oath, not to lay down their arms, nor return to Sparta, till they had made themselves masters of all the cities and lands belonging to the Messenians: so much did they rely upon their strength and valour.

‡ Two battles were fought, wherein the loss was nearly equal on both sides. But after the second, the Messenians suffered extremely through the want of provisions, which occasioned a great desertion in their troops, and at last brought a pestilence among them.

Hereupon they consulted the oracle of Delphi, which directed them, in order to appease the wrath of the gods, to offer up a virgin of the royal blood in sacrifice. Aristomenes, who was of the race of the Epytides, offered his own daughter. The Messenians then considering, that if they left garrisons in all their towns, they should extremely weaken their army, resolved to abandon them all, except Ithome, a little place seated on the top of a hill of the same name, about which they encamped and fortified themselves. In this situation were seven years spent, during which nothing passed but

\* Pausan. l. iv. p. 216—242. Justin. l. iii. c. 4.

† Pausan. l. iv. p. 225, 226.

‡ Pausan. l. iv. p. 227—234.



slight skirmishes on both sides, the Lacedæmonians not daring in all that time to force the enemy to a battle.

Indeed, they almost despaired of being able to reduce them: nor was there any thing but the obligation of the oath, by which they had bound themselves, that made them continue so burdensome a war. \* What gave them the greatest uneasiness was, their apprehension, lest their absence from their wives for so many years, an absence which might still continue many more, should destroy their families at home, and leave Sparta destitute of citizens. To prevent this misfortune, they sent home such of their soldiers as were come to the army since the forementioned oath had been taken, and made no scruple of prostituting their wives to their embraces. The children that sprung from this unlawful intercourse, were called Partheniæ, a name given them to denote the infamy of their birth. As soon as they were grown up, not being able to endure such an opprobrious distinction, they banished themselves from Sparta with one consent, and under the conduct of † Phalantus, went and settled at Tarentum, in Italy, after driving out the ancient inhabitants.

‡ At last, in the eighth year of the war, which was the thirteenth of Euphaes's reign, a fierce and bloody battle was fought near Ithome. Euphaes pierced through the battalions of Theopompus with too much heat and precipitation for a king. He there received a multitude of wounds, several of which were mortal. He fell, and seemed to give up the ghost. Whereupon wonderful efforts of courage were exerted on both sides; by the one, to carry off the king; by the other, to save him. Cleonnis killed eight Spartans, who were dragging him along, and spoiled them of their arms, which he committed to the custody of some of his soldiers. He himself received several wounds, all in the fore-part of his body, which was a certain proof that he had never turned his back upon his enemies. Aristomenes, fighting on the same occasion, and for the same end, killed five Lacedæmonians, whose spoils he likewise carried off, without receiving any wound. In short, the king was saved and carried off by the Messenians; and, all mangled and bloody as he was, he expressed great joy that they had not been worsted. Aristomenes, after the battle was over, met Cleonnis, who, by reason of his wounds, could neither walk by himself, nor with the assistance of those that lent him their hands. He therefore took him upon his shoulders, without quitting his arms, and carried him to the camp.

As soon as they had applied the first dressing to the wounds of the king of Messenia and of his officers, there arose a new contention among the Messenians, that was pursued with as much warmth as the former, but was of a very different kind, and yet the consequence of the other. The affair in question was, the adjudging the

\* Diod. l. xv. p. 378.

† *Et regnata petam Laconi rura Phalanto.* Hor. Od. vi. l. 2.

‡ Pausan. l. iv. p. 224, 225. Diod. in Frag.



prize of glory to him that had signalized his valour most in the late engagement. It was a custom among them, which had long been established, publicly to proclaim, after a battle, the name of the man that had showed the greatest courage. Nothing could be more proper to animate the officers and soldiers, to inspire them with resolution and intrepidity, and to stifle the natural apprehension of death and danger. Two illustrious champions entered the lists on this occasion, namely, Cleonnis and Aristomenes.

The king, notwithstanding his weak condition, attended by the principal officers of his army, presided in the council, where this important dispute was to be decided. Each competitor pleaded his own cause. Cleonnis founded his pretensions upon the great number of the enemies he had slain, and upon the multitude of wounds he had received in the action, which were so many undoubted testimonies of the courage with which he had faced death and danger; whereas, the condition in which Aristomenes came out of the engagement, without hurt and without wound, seemed to show, that he had been very careful of his own person, or, at most, could only prove, that he had been more fortunate, but not more brave or courageous, than himself. And as to his having carried him on his shoulders into the camp, that action indeed might serve to prove the strength of his body, but nothing farther; and the thing in dispute at this time, says he, is not strength, but valour.

The only thing Aristomenes was reproached for, was, his not being wounded; therefore he confined himself to that point. *I am, says he, called fortunate, because I have escaped from the battle without wounds. If that were owing to my cowardice, I should deserve another epithet than that of fortunate; and instead of being admitted to dispute the prize, ought to undergo the rigour of the laws that punish cowards. But what is objected to me as a crime, is in truth my greatest glory. For, if my enemies, astonished at my valour, durst not venture to attack or oppose me, it is no small degree of merit that I made them fear me; or if, whilst they engaged me, I had at the same time strength to cut them in pieces, and skill to guard against their attacks, I must then have been at once both valiant and prudent. For whoever, in the midst of an engagement, can expose himself to dangers with caution and security, shews, that he excels at the same time both in the virtues of the mind and the body. As for courage, no man living can reproach Cleonnis with any want of it; but for his honour's sake, I am sorry that he should appear to want gratitude.*

After the conclusion of these harangues, the question was put to the vote. The whole army is in suspense, and impatiently waits for the decision. No dispute could be so warm and interesting as this. It is not a competition for gold or silver, but solely for honour. The proper reward of virtue is pure disinterested glory. Here the judges are unsuspected. The actions of the competitors still speak for them. It is the king himself, surrounded with his



officers, who presides and adjudges. A whole army are the witnesses. The field of battle is a tribunal without partiality and cabal. In short, all the votes concurred in favour of Aristomenes, and adjudged him the prize.

\* Euphaes died not many days after the decision of this affair. He had reigned thirteen years, and during all that time had been engaged in war with the Lacedæmonians. As he died without children, he left the Messenians at liberty to choose his successor. Cleonnis and Damis were candidates in opposition to Aristomenes; but he was elected king in preference to them. When he was on the throne, he did not scruple to confer on his two rivals the principal offices of the state: all strongly attached to the public good, even more than to their own glory; competitors, but not enemies; these great men were actuated by a zeal for their country, and were neither friends nor adversaries to one another, but for its preservation.

In this relation, I have followed the opinion of the late Monsieur † Boivin the elder, and have made use of his learned dissertation upon a fragment of Diodorus Siculus, which the world was little acquainted with. He supposes and proves in it, that the king spoken of in that fragment is Euphaes; and that Aristomenes is the same that Pausanias calls Aristodemus, according to the custom of the ancients who were often called by two different names.

Aristomenes, otherwise called Aristodemus, reigned near seven years, and was equally esteemed and beloved by his subjects. † The war still continued all this time. Towards the end of his reign he beat the Lacedæmonians, took their king Theopompus, and, in honour of Jupiter of Ithome, sacrificed three hundred of them, among whom their king was the principal victim. Shortly after, Aristodemus sacrificed himself upon the tomb of his daughter, in conformity to the answer of an oracle. Damis was his successor, but without taking upon him the title of king.

‡ After his death, the Messenians never had any success in their affairs, but found themselves in a very wretched and hopeless condition. Being reduced to the last extremity, and utterly destitute of provisions, they abandoned Ithome, and fled to such of their allies as were nearest to them. The city was immediately razed, and the other part of the country submitted. They were made to engage by oath never to forsake the party of the Lacedæmonians, and never to revolt from them; a very useless precaution, only proper to make them add the guilt of perjury to their rebellion. Their new masters imposed no tribute upon them; but contented themselves with obliging them to bring to the Spartan market one half of the corn they should reap every harvest. It was likewise stipu

\* Pausan. l. v. p. 235, 241.

† Memoirs of the Academy of Inscriptions. vol. ii. p. 84—113.

‡ Clem. Alex. in Protrep. p. 30. Euseb. in Præp. l. iv. c. 16.

§ Pausan. l. iv. p. 241, 242.



lated, that the Messenians, both men and women, should attend, in mourning, the funerals either of the king or chief citizens of Sparta; which the Lacedæmonians probably looked upon as a mark of dependence, and as a kind of homage paid to their nation. Thus ended the first Messenian war, after having lasted twenty years.

A. M. 3281.  
Ant. J. C. 723.

#### THE SECOND MESSENIAN WAR.

\* The lenity with which the Lacedæmonians treated the Messenians at first, was of no long duration. When once they found the whole country had submitted, and thought the people incapable of giving them any farther trouble, they returned to their natural character of insolence and haughtiness, that often degenerated into cruelty, and sometimes even into ferocity. Instead of treating the vanquished with kindness, as friends and allies, and endeavouring by gentle methods to win those whom they had subdued by force, they seemed intent upon nothing but aggravating their yoke, and making them feel the whole weight of subjection. They laid heavy taxes upon them, delivered them up to the avarice of the collectors of those taxes, gave no ear to their complaints, rendered them no justice, treated them with contempt like vile slaves, and committed the most heinous outrages against them.

Man, who is born for liberty, can never reconcile himself to servitude: the most gentle slavery exasperates, and provokes him to rebel. What could be expected then from so cruel a one as that under which the Messenians groaned? After having endured it with great uneasiness† near forty years, they resolved to throw off the yoke, and to recover their ancient liberty. This was in the fourth year of the twenty-third Olympiad: the office of archon, at Athens, was then made annual; and Anaxander and Anaxidamus reigned at Sparta.

A. M. 3320.  
Ant. J. C. 684.

The Messenians' first care was to strengthen themselves by the alliance of the neighbouring nations. These they found well inclined to enter into their views, as very agreeable to their own interests. For it was not without jealousy and apprehensions, that they saw so powerful a city rising up in the midst of them, which manifestly seemed to aim at extending her dominion over all the rest. The people, therefore, of Elis, the Argives and Sicyonians, declared for the Messenians. But before their forces were joined, a battle was fought between the Lacedæmonians and Messenians. † Aristomenes, the second of that name, was at the head of the latter. He was a commander of intrepid courage, and of great abilities in war

\* Pausan. p. 242. 261. Justin. l. iii c. 5.

† Cum per complures annos gravia servitutis verbera, plerumque et vincula, ceteraque captivitatibus mala perpessi essent, post longam panarum patientiam bellum instaurant. Justin l. iii. c. 5.

‡ According to several historians, there was another Aristomenes in the first Messenian war. Diod. l. xv p. 37d.



The Lacedæmonians were beaten in this engagement. Aristomenes, to give the enemy at first an advantageous opinion of his bravery, knowing what influence it has on the success of future enterprises, boldly ventured to enter into Sparta by night, and upon the gate of the temple of Minerva, surnamed Chalcæcos, to hang up a shield, on which was an inscription, signifying, that it was a present offered by Aristomenes to the goddess out of the spoils of the Lacedæmonians.

This bravado did in reality astonish the Lacedæmonians. But they were still more alarmed at the formidable league that was formed against them. The Delphic oracle, which they consulted, in order to know by what means they should be successful in this war, directed them to send to Athens for a commander, and to submit to his counsel and conduct. This was a very mortifying step to so haughty a city as Sparta. But the fear of incurring the god's displeasure by a direct disobedience, prevailed over all other considerations. They sent an embassy therefore to the Athenians. The people of Athens were somewhat perplexed at the request. On the one hand, they were not sorry to see the Lacedæmonians at war with their neighbours, and were far from desiring to furnish them with a good general: on the other, they were afraid also of disobeying the god. To extricate themselves out of this difficulty, they offered the Lacedæmonians Tyrtæus. He was a poet by profession, and had something original in the turn of his mind, and disagreeable in his person; for he was lame. Notwithstanding these defects, the Lacedæmonians received him as a general sent them by Heaven itself. Their success did not at first answer their expectation, for they lost three battles successively.

The kings of Sparta, discouraged by so many disappointments, and out of all hopes of better success for the future, were absolutely bent upon returning to Sparta, and marching home again with their forces. Tyrtæus opposed this design very warmly, and at length brought them over to his opinion. He addressed the troops, and repeated to them some verses he had made with that intention, and on which he had bestowed great pains and application. He first endeavoured to comfort them for their past losses, which he imputed to no fault of theirs, but only to ill fortune, or to fate, which no human wisdom can surmount. He then represented to them, how shameful it would be for Spartans to fly from an enemy; and how glorious it would be for them rather to perish sword in hand, if it was so decreed by fate, in fighting for their country. Then, as if all danger was vanished, and the gods, fully satisfied and appeased with their late calamities, were entirely turned to their side, he set victory before their eyes as present and certain, and as if she herself were inviting them to battle. \* All the ancient authors, who have made any mention of the style and character of

\* Plat. l. i. de Legib. p. 629. Plat. in Agid. et Cleom. p. 804.



Tyrtæus's poetry, observe, that it was full of a certain fire, ardour, and enthusiasm, that inflamed the minds of men, that exalted them above themselves, that inspired \*them with something generous and martial, that extinguished all fear and apprehension of danger or death, and made them wholly intent upon the preservation of their country and their own glory.

Tyrtæus's verses had really this effect on the soldiers upon this occasion. They all desired, with one voice, to march against the enemy. Being become indifferent as to their lives, they had no thoughts but to secure themselves the honour of a burial. To this end they all tied strings round their right arms, on which were inscribed their own and their father's names, that, if they chanced to be killed in the battle, and to have their faces so altered through time, or accidents, as not to be distinguishable, it might certainly be known who each of them was by these marks. Soldiers determined to die are very valiant. This appeared in the battle that ensued. It was very bloody, the victory being a long time disputed on both sides: but at last the Messenians gave way. When Tyrtæus went afterwards to Sparta, he was received with the greatest marks of distinction, and incorporated into the body of citizens.

The gaining of this battle did not put an end to the war, which had already lasted three years. Aristomenes, having assembled the remains of his army, retired to the top of a mountain, of difficult access, which was called Ira. The conquerors attempted to carry the place by assault, but that brave prince defended himself there for the space of eleven years, and performed the most extraordinary actions of valour. He was at last obliged to quit it, only by surprise and treachery, having defended it like a lion. Such of the Messenians as fell into the hands of the Lacedæmonians on this occasion, were reduced to the condition of the Helots. The rest, seeing their country ruined, went and settled at Zancle, a city in Sicily, which afterwards took its name from this people, and was called Messana; the same place as is called at this day Messina. Aristomenes, after having conducted one of his daughters to Rhodes, whom he had given in marriage to the tyrant of that place, thought of passing on to Sardis, to remain with Ardys, king of the Lydians, or to Ecbatana, with Phraortes, king of the Medes; but death prevented the execution of all his designs.

A. M. 3334. The second Messenian war was of fourteen years' Ant. J. C. 670. duration, and ended the first year of the twenty-seventh Olympiad.

There was a third war between these people and the Lacedæmonians, which began both at the time, and on the occasion, of a great earthquake that happened at Sparta. We shall speak of this war in its place.

\* *Tyrtæusque mareis animos in martia bella  
Versibus exacuit* Hor. in Art. poet.



The history of which it remains for me to treat in this work, is that of the successors of Alexander, and comprehends the space of two hundred and ninety-three years; from the death of that monarch, and the commencement of the reign of Ptolemy the son of Lagus, in Egypt, to the death of Cleopatra, when that kingdom became a Roman province, under the Emperor Augustus.

The history will present to our view a series of all the crimes which usually arise from inordinate ambition; scenes of jealousy and perfidy, treason, ingratitude, and flagrant abuses of sovereign power; cruelty, impiety, an utter oblivion of the natural sentiments of probity, and honour, with the violation of all laws human and divine, will rise before us. We shall behold nothing but fatal dissensions, destructive wars, and dreadful revolutions. Men, originally friends, brought up together, and natives of the same country, companions in the same dangers, and instruments in the accomplishment of the same exploits and victories, will conspire to tear in pieces the empire they had all concurred to form at the expense of their blood. We shall see the captains of Alexander sacrifice the mother, the wives, the brother, and sisters of that prince, to their own ambition; without sparing even those to whom they themselves either owed, or gave life. We shall no longer behold those glorious times of Greece, that were once so productive of great men and great examples; or, if we should happen to discover some traces and remains of them, they will only resemble the gleams of lightning that shoot along in a rapid track, and attract attention only in consequence of the profound darkness that precedes and follows them.

I acknowledge myself to be sufficiently sensible how much a writer is to be pitied, for being obliged to represent human nature in such colours and lineaments as dishonour her, and which cannot fail of inspiring disgust, and a secret affliction in the minds of those who are made spectators of such a picture. History loses whatever is most interesting and most capable of conveying pleasure and instruction, when she can only produce those effects, by inspiring the mind with horror for criminal actions, and by a representation of the calamities which usually succeed them, and are to be considered as their just punishment. It is difficult to engage the attention of a reader, for any considerable time, on objects which only raise his indignation; and it would be affronting him, to seem desirous of dissuading him from the excess of inordinate passions, of which he conceives himself incapable.

How is it possible to diffuse any interest through a narration, which has nothing to offer but a uniform series of vices and great crimes; and which makes it necessary to enter into a particular detail of the actions and characters of men born for the calamity of the human race, and whose very name should not be transmitted to posterity? It may even be thought dangerous to familiarize the minds of the generality of mankind to uninterrupted scenes of tor-



successful iniquity ; and to be particular in describing the unjust success which waited on those illustrious criminals, the long duration of whose prosperity being frequently attended with the privileges and rewards of virtue, may be thought an imputation on Providence, by persons of weak understandings.

This history, which seems likely to prove very disagreeable, from the reasons I have just mentioned, will become more so from the obscurity and confusion in which the several transactions will be involved, and which it will be difficult, if not impossible to remedy. Ten or twelve of Alexander's captains were engaged in a course of hostilities against each other, for the partition of his empire after his death ; and to secure to themselves some portion greater or less of that vast body. Sometimes feigned friends, sometimes declared enemies, they are continually forming different parties and leagues, which are to subsist no longer than is consistent with the interest of each individual. Macedonia changed its master five or six times in a very short space ; by what means then can order and perspicuity be preserved, in so prodigious a variety of events that are perpetually crossing and breaking in upon each other ?

Besides which, I am no longer supported by any ancient authors capable of conducting me through this darkness and confusion. Diodorus will entirely abandon me, after having been my guide for some time ; and no other historian will appear to take his place. No proper series of affairs will remain ; the several events are not to be disposed into any regular connexion with each other ; nor will it be possible to point out, either the motives to the resolutions formed, or the proper character of the principal actors in this scene of obscurity. I think myself happy when Polybius, or Plutarch, lend me their assistance. In my account of Alexander's successors, whose transactions are, perhaps, the most complicated and perplexed part of ancient history, Usher, Prideaux, and Vaillant, will be my usual guides ; and, on many occasions, I shall only transcribe from Prideaux ; but, with all these aids, I shall not promise to throw so much light upon this history as I could desire.

After a war of more than twenty years, the number of the principal competitors was reduced to four : Ptolemy, Cassander, Seleucus, and Lysimachus ; the empire of Alexander was divided into four fixed kingdoms, agreeably to the prediction of Daniel, by a solemn treaty concluded between the parties. Three of these kingdoms, Egypt, Macedonia, and Syria, or Asia, will have a regular succession of monarchs, sufficiently clear and distinct ; but the fourth, which comprehended Thrace, with part of the Lesser Asia, and some neighbouring provinces, will suffer a number of variations.

As the kingdom of Egypt was that which was subject to the fewest changes, because Ptolemy, who was established there as governor, at the death of Alexander, retained the possession of it ever after, and left it to his posterity ; we shall, therefore, consider



this prince as the basis of our chronology, and our several epochs shall be fixed from him.

The fifth volume contains the events for the space of one hundred and twenty years, under the first four kings of Egypt, *viz* Ptolemy, the son of Lagus, who reigned thirty-eight years; Ptolemy Philadelphus, who reigned forty; Ptolemy Euergetes who reigned twenty-five; and Ptolemy Philopator, whose reign continued seventeen.

In order to throw some light upon the history contained therein, I shall, in the first place, give the principal events of it, in a chronological abridgment.

Introductory to which, I must desire the reader to accompany me in some reflections, which have not escaped Monsieur Bossuet, with relation to Alexander. This prince, who was the most renowned and illustrious conqueror in all history, was the last monarch of his race. Macedonia, his ancient kingdom, which his ancestors had governed for so many ages, was invaded from all quarters, as a vacant succession; and after it had long been a prey to the strongest, it was at last transferred to another family. If Alexander had continued peaceably in Macedonia, the grandeur of his empire would not have excited the ambition of his captains; and he might have transmitted the sceptre of his progenitors to his own descendants; but, as he had not prescribed any bounds to his power, he was instrumental in the destruction of his house, and we shall behold the extermination of his family, without the least remaining traces of them in history. His conquests occasioned a vast effusion of blood, and furnished his captains with a pretext for murdering one another. These were the effects that flowed from the boasted bravery of Alexander, or rather from that brutality, which, under the specious names of ambition and glory, spread desolation, and carried fire and sword through whole provinces, without the least provocation, and shed the blood of multitudes who had never injured him.

We are not to imagine, however, that Providence abandoned these events to chance; but, as it was then preparing all things for the approaching appearance of the Messiah, it was vigilant to unite all the nations that were to be first enlightened with the Gospel, by the use of one and the same language, which was that of Greece: and the same Providence made it necessary for them to learn this foreign tongue, by subjecting them to such masters as spoke no other. The Deity, therefore, by the agency of this language, which became more common and universal than any other, facilitated, the preaching of the apostles, and rendered it more uniform.

The partition of the empire of Alexander the Great among the generals of that prince, immediately after his death, did not subsist for any length of time, and hardly took place, if we except Egypt, where Ptolemy had first established himself, and on the throne of



which he always maintained himself without acknowledging any superior.

It was not till after the battle of Ipsus, in Phrygia, wherein Antigonus, and his son Demetrius, surnamed Poliorcetes, A. M. 3704. Ant. J. C. 300. were defeated, and the former lost his life, that this partition was fully regulated and fixed. The empire of Alexander was then divided into four kingdoms, by a solemn treaty, as had been foretold by Daniel. Ptolemy had Egypt, Libya, Arabia, Cœlesyria, and Palestine. Cassander, the son of Antipater, obtained Macedonia and Greece. Lysimachus acquired Thrace, Bithynia, and some other provinces on the other side of the Hellespont and the Bosphorus. And Seleucus had Syria, and all that part of the greater Asia which extended to the other side of the Euphrates, and as far as the river Indus.

Of these four kingdoms, those of Egypt and Syria subsisted, almost without any interruption, in the same families, through a long succession of princes. The kingdom of Macedonia had several masters of different families successively. That of Thrace was at last divided into several branches, and no longer constituted one entire body, by which means all traces of regular succession ceased to subsist.

#### I. THE KINGDOM OF EGYPT.

The kingdom of Egypt had fourteen monarchs, including Cleopatra, after whose death, those dominions became a province of the Roman empire. All these princes had the common name of Ptolemy, but each of them was likewise distinguished by a peculiar surname. They had also the appellation of Lagides, from Lagus the father of that Ptolemy who reigned the first in Egypt. The fifth and sixth volumes contain the histories of six of these kings, and I shall give their names a place here, with the duration of their reigns, the first of which commenced immediately upon the death of Alexander the Great.

A. M. Ptolemy Soter. He reigned thirty-eight years and some 3680. months.

3718. Ptolemy Philadelphus. He reigned forty years, including the two years of his reign in the lifetime of his father.

3758. Ptolemy Euergetes, twenty-five years.

3783. Ptolemy Philopator, seventeen.

3800. Ptolemy Epiphanes, twenty-four.

3824. Ptolemy Philometor, thirty-four.

#### II. THE KINGDOM OF SYRIA.

The kingdom of Syria had twenty-seven kings; which makes it evident, that their reigns were often very short: and indeed several of these princes waded to the throne through the blood of their predecessors.

They are usually called the Seleucidæ, from Seleucus, who



reigned the first in Syria. History reckons up six kings of this name, and thirteen who are called by that of Antiochus; but they are all distinguished by different surnames. Others of them assumed different names, and the last, Antiochus XIII. was surnamed Epiphanes, Asiaticus, and Commagenus. In his reign Pompey reduced Syria into a Roman province, after it had been governed by kings for the space of two hundred and fifty years, according to Eusebius.

The kings of Syria, the transactions of whose reigns are contained in the fifth and sixth volumes, are eight in number

A. M.

3704. Seleucus Nicator. He reigned twenty years.

3794. Antiochus Soter, nineteen.

3743. Antiochus Theos, fifteen.

3733. Seleucus Callinicus, twenty.

3778. Seleucus Ceraunus, three.

3781. Antiochus the Great, thirty-six.

3817. Seleucus Philopator, twelve.

3839. Antiochus Epiphanes, brother of Seleucus Philopator, eleven.

### III. THE KINGDOM OF MACEDONIA.

Macedonia frequently changed its masters, after the solemn partition had been made between the four princes. Cassander died three or four years after that partition, and left three sons. Philip, the eldest, died shortly after his father. The other two contended for the crown without enjoying it, both dying soon after without issue.

A. M. 3701. Demetrius Poliorcetes, Pyrrhus, and Lysimachus made themselves masters of all, or the greatest part of Macedonia; sometimes in conjunction, and at other times separately.

A. M. 3723. After the death of Lysimachus, Seleucus possessed himself of Macedonia, but did not long enjoy it.

A. M. 3724. Ptolemy Ceraunus having slain the preceding prince, seized the kingdom, and possessed it but a very short time, having lost his life in a battle with the Gauls, who had made an irruption into that country.

A. M. 3726. Sosthenes, who defeated the Gauls, reigned but a short time in Macedonia.

A. M. 3728. Antigonus Gonatas, the son of Demetrius Poliorcetes, at length obtained the peaceable possession of the kingdom of Macedonia, and transmitted it to his descendants, after he had reigned thirty-four years.

A. M. 3762. He was succeeded by his son Demetrius, who reigned ten years, and then died, leaving a son named Philip, who was but two years old.

A. M. 2772. Antigonus Doson reigned twelve years in the quality of guardian to the young prince.



A. M. 3784. Philip after the death of Antigonus, ascended the throne at the age of fourteen years, and reigned something more than forty.

A. M. 3824. His son Perseus succeeded him, and reigned about eleven years. He was defeated and taken prisoner by Paulus Æmilius; and Macedonia, in consequence of that victory, was added to the provinces of the Roman empire.

#### IV. THE KINGDOM OF THRACE, AND BITHYNIA, &c.

This fourth kingdom, composed of several separate provinces very remote from one another, had not any succession of princes, and did not long subsist in its first condition; Lysimachus, who first obtained it, having been killed in a battle after a reign of twenty years, and all his family being exterminated by assassinations, his dominions were dismembered, and no longer constituted one kingdom.

Beside the provinces which were divided among the captains of Alexander, there were others which had been either formed before, or were then erected, into different states, independent of the Greeks, whose power greatly increased in process of time.

##### *Kings of Bithynia.*

A. M. 3386. Whilst Alexander was extending his conquests in the East, Zypethes had laid the foundations of the kingdom of Bithynia. It is not certain who this Zypethes was, unless that \* Pausanias, from his name, conjectures that he was a Thracian. His successors, however, are better known.

A. M. 3726. Nicomedes I. This prince invited the Gauls to assist him against his brother, with whom he was engaged in a war.

Prusias I.

A. M. 3820. Prusias II. surnamed the Hunter, in whose court Hannibal took refuge, and assisted him with his counsels, in his war against Eumenes II. king of Pergamus.

Nicomedes II. was killed by his son Socrates.

Nicomedes III. was, assisted by the Romans in his wars with Mithridates, and bequeathed to them at his death the kingdom of Bithynia, as a testimonial of his gratitude to them; by which means these territories became a Roman province.

##### *Kings of Pergamus.*

This kingdom at first comprehended only one of the smallest provinces of Mysia, on the coast of the Ægean sea, over-against the island of Lesbos.

A. M. 3721. It was founded by Phyletærus, a eunuch, who had served under Docimus, a commander of the troops of



**Antigonus.** Lysimachus confided to him the treasures he had deposited in the castle of the city of Pergamus, and he became master both of these and the city after the death of that prince. He governed this little sovereignty for the space of twenty years, and then left it to Eumenes, his nephew.

A. M. 3741.  
Ant. J. C. 263. Eumenes I. enlarged his principality, by the addition of several cities, which he took from the kings of Syria, having defeated Antiochus, the son of Seleucus, in a battle. He reigned twenty-two years.

A. M. 3763.  
Ant. J. C. 241. He was succeeded by Attalus I. his cousin-german, who assumed the title of king, after he had conquered the Galatians; and transmitted it to his posterity, who enjoyed it to the third generation. He assisted the Romans in their war with Philip, and died after a reign of forty-three years. He left four sons.

A. M. 3807.  
Ant. J. C. 197. His successor was Eumenes II. his eldest son, who founded the famous library of Pergamus. He reigned thirty-nine years, and left the crown to his brother Attalus, in the quality of guardian to one of his sons whom he had by Stratonice, the sister of Ariarathes king of Cappadocia. The Romans enlarged his dominions considerably, after the victory they obtained over Antiochus the Great.

A. M. 3845.  
Ant. J. C. 159. Attalus II. espoused Stratonice his brother's widow, and took extraordinary care of his nephew, to whom he left the crown, after he had worn it twenty-one years.

A. M. 3866.  
Ant. J. C. 138. Attalus III. surnamed Philometor, distinguished himself by his barbarous and extraordinary conduct. He died after he had reigned five years, and bequeathed his riches and dominions to the Romans.

A. M. 3871.  
Ant. J. C. 133. Aristonicus, who claimed the succession, endeavoured to defend his pretensions against the Romans; but the kingdom of Pergamus was reduced, after a war of four years, into a Roman province.

### *Kings of Pontus.*

A. M. 3490.  
Ant. J. C. 514. The kingdom of Pontus, in Asia Minor, was anciently dismembered from the monarchy of Persia, by Darius the son of Hystaspes, in favour of Artabazus, who is said, by some historians, to have been the son of one of those Persian lords who conspired against the Magi.

Pontus is a region of Asia Minor, situated partly along the coast of the Euxine sea (*Pontus Euxinus*), from which it derives its name. It extends from the river Halys, as far as Colchis. Several princes reigned in that country since Artabazus.

A. M. 3600.  
Ant. J. C. 404. The sixth monarch was Mithridates I. who is properly considered as the founder of the kingdom of Pontus, and his name was assumed by the generality of his successors.



A. M. 3641. He was succeeded by his son Ariobarzanes, who  
Ant. J. C. 363. had governed Phrygia under Artaxerxes Mnemon:  
he reigned twenty-six years.

A. M. 3667. His successor was Mithridates II. Antigonus sus-  
Ant. J. C. 337. pecting, in consequence of a dream, that he favoured  
Cassander, had determined to destroy him, but he eluded the dan-  
ger by flight. This prince was called *Κτιστής*, or *the Founder*, and  
reigned thirty-five years.

A. M. 3702. Mithridates III. who succeeded him, added Cappa-  
Ant. J. C. 302. docia and Paphlagonia to his dominion, and reigned  
thirty-six years.

After the reigns of two other kings, Mithridates IV. the great-  
grandfather of Mithridates the Great, ascended the throne, and es-  
poused a daughter of Seleucus Callinicus, king of Syria, by whom  
he had Laodice, who was married to Antiochus the Great.

A. M. 3819. He was succeeded by his son Pharnaces, who had  
Ant. J. C. 185. some disagreement with the kings of Pergamus. He  
made himself master of Sinope, which afterwards became the capi-  
tal of the kingdom of Pontus.

After him reigned Mithridates V. surnamed Euergetes, the first  
who was called the friend of the Romans, because he had assisted  
them against the Carthaginians in the third Punic war.

A. M. 3889. He was succeeded by his son Mithridates VI. sur-  
Ant. J. C. 134. named Eupator. This is the great Mithridates who  
sustained so long a war with the Romans: he reigned sixty-six years.

### *Kings of Cappadocia.*

STRABO\* informs us, that Cappadocia was divided into two Sa-  
trapis, or governments, under the Persians, as it also was under  
the Macedonians. The maritime part of Cappadocia formed the  
kingdom of Pontus: the other tracts constituted Cappadocia pro-  
perly so called, or Cappadocia Major, which extended along mount  
Taurus, and to a great distance beyond it.

A. M. 3682. When Alexander's captains divided the provinces  
Ant. J. C. 322. of his empire among themselves, Cappadocia was go-  
vernied by a prince named Ariarathes. Perdiccas attacked and de-  
feated him, after which he caused him to be slain.

His son Ariarathes re-entered the kingdom of his father some  
time after this event, and established himself so effectually, that he  
left it to his posterity.

The generality of his successors assumed the same name, and  
will have their place in the series of the history.

Cappadocia, after the death of Archelaus, the last of its kings,  
became a province of the Roman empire, as the rest of Asia also  
did much about the same time.

\* Strab. l. xli. p. 422.



*Kings of Armenia.*

ARMENIA, a vast country of Asia, extending on each side of the Euphrates, was conquered by the Persians; after which it was transferred, with the rest of the empire, to the Macedonians, and at last fell to the share of the Romans. It was governed for a great length of time by its own kings, the most considerable of whom was Tigranes, who espoused the daughter of the great Mithridates, king of Pontus, and was also engaged in a long war with the Romans. This kingdom supported itself many years, between the Roman and Parthian empires, sometimes depending on the one and sometimes on the other, till at last the Romans became its masters.

*Kings of Epirus.*

EPIRUS is a province of Greece, separated from Thessaly and Macedonia by mount Pindus. The most powerful people of this country were the Molossians.

The kings of Epirus pretended to derive their descent from Pyrrhus, the son of Achilles, who established himself in that country, and called themselves Æacidæ, from Æacus, the grandfather of Achilles.

\* The genealogy of the latter kings, who were the only sovereigns of this country of whom any accounts remain, is variously related by authors, and consequently must be doubtful and obscure.

Arymbas ascended the throne, after a long succession of kings, and as he was then very young, the states of Epirus, who were sensible that the welfare of the people depends upon the proper education of their princes, sent him to Athens, which was the residence and centre of all the arts and sciences, in order to cultivate, in that excellent school, such knowledge as was necessary to form the mind of a king. He there learned the art of reigning, and† as he surpassed all his ancestors in ability and knowledge, he was in consequence infinitely more esteemed and beloved by his people than they had been. When he returned from Athens, he made laws, established a senate and magistracy, and regulated the form of the government.

Neoptolemus, whose daughter Olympias had espoused Philip king of Macedon, attained an equal share in the regal government with Arymbas his eldest brother, by the influence of his son-in-law. After the death of Arymbas, Æacidas, his son, ought to have been his successor; but Philip had still sufficient influence to procure his expulsion from the kingdom by the Molossians, who established Alexander, the son of Neoptolemus, sole monarch of Epirus.

Alexander espoused Cleopatra, the daughter of Philip, and

\* Diod. l. xvi. p. 465. Justin. l. viii. c. 6. Plut. in Pyrrho.

† *Quanto doctior majoribus, tanto et gratior populo fuit.* Just. l. xvii. c. 3.



marched with an army into Italy, where he lost his life in the country of the Brutians.

Æacidas then ascended the throne, and reigned without any associate in Epirus. He espoused Phthia, the daughter of Menon the Thessalian, by whom he had two daughters, Deidamia and Troias, and one son, the celebrated Pyrrhus.

As he was marching to the assistance of Olympias, his troops mutinied against him, condemned him to exile, and slaughtered most of his friends. Pyrrhus, who was then an infant, happily escaped this massacre.

Neoptolemus, a prince of the blood, but whose particular extraction is little known, was placed on the throne by the people of Epirus.

Pyrrhus, being recalled by his subjects at the age of twelve years, first shared the sovereignty with Neoptolemus; but having afterwards divested him of his dignity, he reigned alone.

A. M. 3733. This history will treat of the various adventures of Ant. J. C. 271. this prince. He died in the city of Argos, in an attack to make himself master of it.

Helenus, his son, reigned after him for some time in Epirus, which was afterwards united to the Roman empire.

### *Tyrants of Heraclea.*

HERACLEA is a city of Pontus, anciently founded by the Bœotians, who sent a colony into that country by the order of an oracle.

\* When the Athenians, having conquered the Persians, had imposed a tribute on the cities of Greece and Asia Minor, for the fitting out and support of a fleet intended for the defence of the common liberty, the inhabitants of Heraclea, in consequence of their attachment to the Persians, were the only people who refused to acquiesce in so just a contribution. Lamachus was therefore sent against them, and he ravaged their territories; but a violent tempest having destroyed his whole fleet, he beheld himself abandoned to the mercy of that people, whose innate ferocity might naturally have been increased, by the severe treatment they had lately received. But † they had recourse to no other vengeance than kindness; they furnished him with provisions and troops for his return, and were willing to consider the depredations which had been committed in their country as advantageous to them, if at that price they could convert the enmity of the Athenians into friendship.

Some time after this event, the populace of Heraclea excited a violent commotion against the rich citizens and senators, who having implored assistance to no effect, first from Timotheus the Athenian, and afterwards from Epaminondas

\* Justin. l. xvi. c. 3—5. Diod. l. xv. p. 390.

† *Heracleiænes honestiorem beneficii, quam ultionis occasionem rati, instructos comitatibus auxiliisque dimittunt; bene agrorum suorum populationem impensam existimantes, et, quos hostes habuerant, amicos reddidissent.* Justin.



the Theban, were necessitated to recall Clearchus, a senator, to their defence, whom themselves had banished; but his exile had neither improved his morals nor rendered him a better citizen than he was before. He therefore made the troubles, in which he found the city involved, subservient to his design of subjecting it to his own power. With this view he openly declared for the people, caused himself to be invested with the highest office in the magistracy, and assumed a sovereign authority in a short time. Being thus become a professed tyrant, there were no kinds of violence to which he had not recourse against the rich and the senators, to satiate his avarice and cruelty. He proposed for his model Dionysius the Tyrant, who had established his power over the Syracusans at the same time.

After a hard and inhuman servitude of twelve years, two young citizens, who were Plato's disciples, and had been instructed in his maxims, formed a conspiracy against Clearchus, and slew him; but though they delivered their country from the tyrant, the tyranny still subsisted.

A. M. 3632. \* Timotheus, the son of Clearchus, assumed his place, Ant. J. C. 352. and pursued his conduct for the space of fifteen years.

† He was succeeded by his brother Dionysius, who was in danger of being dispossessed of his authority by Perdiccas; Ant. J. C. 346. but as this last was soon destroyed, Dionysius contracted a friendship with Antigonus, whom he assisted against Ptolemy in the Cyprian war.

He espoused Amastris, the widow of Craterus, and daughter of Oxiathres, the brother of Darius. This alliance inspired him with so much courage, that he assumed the title of king, and enlarged his dominions by the addition of several places which he seized on the confines of Heraclea.

He died two or three years before the battle of Ipsus, after a reign of thirty-three years, leaving two sons and a daughter under the tutelage and regency of Amastris. A. M. 3700. Ant. J. C. 304.

This princess was rendered happy in her administration, by the affection Antigonus entertained for her. She founded a city, and called it by her own name; into which she transplanted the inhabitants of three other cities, and espoused Lysimachus after the death of Antigonus.†

### *Kings of Syracuse.*

A. M. 3735. Hiero, and his son Hieronymus, reigned at Syracuse; the first fifty-four years, the second but one year. Ant. J. C. 269.

A. M. 3787. Syracuse recovered its liberty by the death of the last, but continued in the interest of the Carthaginians, which Hieronymus had caused it to espouse. Ant. J. C. 215.

A. M. 3791. His conduct obliged Marcellus to form the siege of Ant. J. C. 213.

\* *Diod. l. xvi. p. 435.*

† *Ibid. p. 478.*

‡ *Ibid. l. xi. p. 833*



that city, which he took the following year. I shall enlarge upon the history of these two kings in another place.

## OTHER KINGS.

Several kings likewise reigned in the Cimmerian Bosphorus, as also in Thrace, Cyrene in Africa, Paphlagonia, Colchis, Iberia, Albania, and a variety of other places; but their history is very uncertain, and their successions have but little regularity.

These circumstances are very different with respect to the kingdom of the Parthians, who formed themselves, as we shall see in the sequel, into such a powerful monarchy, as became formidable even to the Roman empire. That of the Bactrians received its original about the same period: I shall treat of each in their proper places.



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THE  
**ANCIENT HISTORY**  
OF THE  
**EGYPTIANS.**

—●●●—  
PART I.

**DESCRIPTION OF EGYPT: WITH AN ACCOUNT OF WHATEVER IS MOST  
REMARKABLE IN THAT COUNTRY.**

EGYPT comprehended anciently, within limits of no very great extent, a prodigious number of cities,\* and an incredible multitude of inhabitants.

It is bounded on the east by the Red Sea and the Isthmus of Suez; on the south by Ethiopia, on the west by Libya, and on the north by the Mediterranean. The Nile runs from south to north, through the whole country, about two hundred leagues in length. This country is enclosed on each side with a ridge of mountains, which very often leave, between the foot of the hills and the river Nile, a tract of ground of not above half a day's journey in length,† and sometimes less.

On the west side, the plain grows wider in some places, and extends to twenty-five or thirty leagues. The greatest breadth of Egypt is from Alexandria to Damietta, being about fifty leagues.

Ancient Egypt may be divided into three principal parts: Upper Egypt, otherwise called Thebais, which was the most southern part; Middle Egypt, or Heptanomis, so called from the seven Nomi or districts it contained: Lower Egypt, which included what the Greeks called Delta, and all the country as far as the Red Sea, and along the Mediterranean to Rhinocolura, or mount Casius. Under Sesos-

\* It is related that under Amasis, there were twenty thousand inhabited cities in Egypt. *Herod.* l. ii. c. 177.

† A day's journey is twenty-four eastern, or thirty-three English miles and a quarter



tris,\* all Egypt became one kingdom, and was divided into thirty-six governments or Nomi: ten in Thebais, ten in Delta, and sixteen in the country between both.

The cities of Syene and Elephantina divided Egypt from Ethiopia: and in the days of Augustus were the boundaries of the Roman empire: *Claustra olim Romani Imperii*. Tacit. Annal. lib. ii. cap. 61.



## CHAPTER I.

### THEBAIS.

Thebes, from whence Thebais had its name, might vie with the noblest cities in the universe. Its hundred gates, celebrated by Homer,† are universally known; and acquired it the surname of Hecatompylos, to distinguish it from the other Thebes in Bœotia. Its population was proportionate to its extent;‡ and, according to history, it could send out at once two hundred chariots and ten thousand fighting men at each of its gates. The Greeks and Romans have celebrated its magnificence and grandeur,§ though they saw it only in its ruins; so august were the remains of this city.

In the Thebaid,|| now called Said, have been discovered temples and palaces which are still almost entire, adorned with innumerable columns and statues. One palace especially is admired, the remains whereof seem to have existed purely to eclipse the glory of the most pompous edifices. Four walks extending farther than the eye can see, and bounded on each side with sphinxes, composed of materials as rare and extraordinary as their size is remarkable, serve as avenues to four porticoes, whose height is amazing to behold. And even they who have given us the description of this wonderful edifice, had not time to go round it; and are not sure that they saw above half: however, what they had a sight of was astonishing. A hall, which in all appearance stood in the middle of this stately palace, was supported by a hundred and twenty pillars six fathoms round, of a proportionable height, and intermixed with obelisks, which so many ages have not been able to demolish. Painting had displayed all her art and magnificence in this edifice. The colours themselves, which soonest feel the injury of time, still remain amidst the ruins of this wonderful structure, and preserve their beauty and lustre; so happily could the Egyptians imprint a character of immortality on all their works. Strabo,¶ who was on the spot, describes a temple he saw in Egypt, very much resembling that of which I have been speaking.

The same author,\*\* describing the curiosities of Thebais, speaks

\* Strabo, l. xvii. p. 787.

† Tacit. Ann. l. ii. c. 60.

\*\* P. 816

‡ Hom. Il. l. ver. 381.

§ Thevenot's Travels

¶ Strabo, l. xvii. p. 216.

¶ Lib. xvii. p. 805



of a very famous statue of Memnon, the remains whereof he had seen. It is said that this statue, when the beams of the rising sun first shone upon it in the morning, uttered an articulate sound.\* And indeed Strabo himself was an ear-witness of this; but then he doubts whether the sound came from the statue.



## CHAPTER II.

## MIDDLE EGYPT, OR HEPTANOMIS.

MEMPHIS was the capital of this part of Egypt. In this city were to be seen many stately temples; among them that of the god Apis, who was honoured here after a particular manner. I shall speak of it hereafter, as well as of the pyramids which stood in the neighbourhood of this place, and rendered it so famous. Memphis was situated on the west side of the Nile.

Grand Cairo,† which seems to have succeeded Memphis, is built on the other side of that river. The castle of Cairo is one of the greatest curiosities in Egypt. It stands on a hill without the city, has a rock for its foundation, and is surrounded with walls of a vast height and solidity. You go up to the castle by a way hewn out of the rock, and which is so easy of ascent, that loaded horses and camels get up without difficulty. The greatest rarity in this castle is Joseph's well, so called, either because the Egyptians are pleased with ascribing what is most remarkable among them to that great man, or because such a tradition has been preserved in the country. This is a proof, at least, that the work in question is very ancient; and it is certainly worthy the magnificence of the most powerful kings of Egypt. This well has, as it were, two stories, cut out of the solid rock to a prodigious depth. The descent to the reservoir of water, between the two wells, is by a staircase seven or eight feet broad, consisting of two hundred and twenty steps, and so contrived, that the oxen employed to throw up the water, go down with all imaginable ease, the descent being scarcely perceptible. The well is supplied from a spring, which is almost the only one in the whole country. The oxen are continually turning a wheel with a rope, to which a number of buckets are fastened. The water thus drawn from the first and lowermost well is conveyed by a little canal into a reservoir, which forms the second well; from whence it is drawn to the top in the same manner, and then conveyed by pipes to all parts of the castle. As this well is supposed by the inhabitants of the country to be of great antiquity, and has indeed much of the antique

\* Germanicus aliis quoque miraculis intendit animum, quorum præcipua fuere Memnonis saxea effigies, ubi raditis solis icta est. vocalem sonum reddens, &c. *Tacit. Annal.* li. c. 61.

† Thevenot.



manner of the Egyptians, I thought it might deserve a place among the curiosities of ancient Egypt.

Strabo\* speaks of a similar engine, which, by wheels and pulleys, threw up the water of the Nile to the top of a very high hill; with this difference, that, instead of oxen, a hundred and fifty slaves were employed to turn these wheels.

The part of Egypt of which we now speak, is famous for several rarities, each of which deserves a particular examination. I shall mention only the principal, such as the obelisks, the pyramids, the labyrinth, the lake of Mœris, and the Nile.

#### SECT. I. THE OBELISKS.

Egypt seemed to place its chief glory in raising monuments for posterity. Its obelisks form at this day, on account of their beauty as well as height, the principal ornament of Rome; and the Roman power, despairing to equal the Egyptians, thought it honour enough to borrow the monuments of their kings.

An obelisk is a quadrangular, taper, high spire, or pyramid, raised perpendicularly, and terminating in a point, to serve as an ornament to some open square; and is very often covered with inscriptions or hieroglyphics, that is, mystical characters or symbols used by the Egyptians to conceal and disguise their sacred things, and the mysteries of their theology.

Sesostris erected in the city of Heliopolis two obelisks of extreme hard stone, brought from the quarries of Syene, at the extremity of Egypt.† They were each one hundred and twenty cubits high, that is, thirty fathoms, or one hundred and eighty feet.‡ The emperor Augustus, having made Egypt a province of the empire, caused these two obelisks to be transported to Rome, one whereof was afterwards broken to pieces. He dared not venture to make the same attempt upon a third, which was of a monstrous size.§ It was made in the reign of Rameses: it is said that twenty thousand men were employed in the cutting of it. Constantius, more daring than Augustus, caused it to be removed to Rome. Two of these obelisks are still to be seen there, as well as another a hundred cubits, or twenty-five fathoms high, and eight cubits, or two fathoms in diameter. Caius Cæsar had it brought from Egypt in a ship of so odd a form, that, according to Pliny,|| the like had never been seen.

Every part of Egypt abounded with this kind of obelisks; they were for the most part cut in the quarries of Upper Egypt, where some are now to be seen half finished. But the most wonderful circumstance is, that the ancient Egyptians should have had the art and contrivance to dig, even in the very quarry, a canal, through

\* Lib. xvii. p. 807. † Diod. lib. i. p. 37.

‡ It is proper to observe, once for all, that an Egyptian cubit, according to Mr. Greaves, was one foot nine inches and about three quarters of our measure.

§ Plin. l. xxxvi. c. 8, 9.

|| Ibid. l. xxxvi. c. 9.



which the water of the Nile ran in the time of its inundation; from whence they afterwards raised up the columns, obelisks, and statues, on rafts\* proportioned to their weight, in order to convey them into Lower Egypt. And as the country was intersected every where with canals, there were few places to which those huge bodies might not be carried with ease; although their weight would have broken every other kind of engine.

## SECT. II. THE PYRAMIDS.

A pyramid is a solid, or hollow body,† having a large, and generally a square base, and terminating in a point.

There were three pyramids in Egypt more famous than the rest, one whereof was justly ranked among the seven wonders of the world; they stood not very far from the city of Memphis. I shall take notice here only of the largest of the three. This pyramid, like the rest, was built on a rock, having a square base, cut on the outside as so many steps, and decreasing gradually quite to the summit. It was built with stones of a prodigious size, the least of which were thirty feet, wrought with wonderful art, and covered with hieroglyphics. According to several ancient authors, each side was eight hundred feet broad, and as many high. The summit of the pyramid, which to those who viewed it from below, seemed a point, was a fine platform, composed of ten or twelve massy stones, and each side of that platform sixteen or eighteen feet long.

M. de Chazelles, of the Academy of Sciences, who went purposefully on the spot in 1693, gives us the following dimensions:—

The side of the square base	110 fathoms.
The fronts are equilateral triangles, and there-fore the superficies of the base is	12,100 square fathoms.
The perpendicular height	77½ fathoms.
The solid contents	313,590 cubical fathoms.

A hundred thousand men were constantly employed about this work, and were relieved every three months by the same number. Ten complete years were spent in hewing out the stones, either in Arabia or Ethiopia, and in conveying them to Egypt; and twenty years more in building this immense edifice, the inside of which contained numberless rooms and apartments. There were expressed on the pyramid, in Egyptian characters, the sums it cost only for garlic, leeks, onions, and other vegetables of this description, for the workmen; and the whole amounted to sixteen hundred talents of silver,‡ that is, four millions five hundred thousand French livres; from whence it was easy to conjecture what a vast sum the whole expense must have amounted to.

\* Rafts are pieces of flat timber put together, to carry goods on rivers.

† Herod. l. ii. c. 124, &c. Diod. l. i. p. 39—41. Plin. lib. xxxvi. c. 12.

‡ About 200,000*l.* sterling.



Such were the famous Egyptian pyramids, which by their figure, as well as size, have triumphed over the injuries of time and the Barbarians. But what efforts soever men may make, their nothingness will always appear. These pyramids were tombs; and there is still to be seen, in the middle of the largest, an empty sepulchre, cut out of one entire stone, about three feet deep and broad, and a little above six feet long.\* Thus all this bustle, all this expense, and all the labours of so many thousand men for so many years, ended in procuring for a prince, in this vast and almost boundless pile of building, a little vault six feet in length. Besides, the kings who built these pyramids, had it not in their power to be buried in them; and so did not enjoy the sepulchre they had built. The public hatred which they had incurred, by reason of their unheard-of cruelties to their subjects, in laying such heavy tasks upon them, occasioned their being interred in some obscure place, to prevent their bodies from being exposed to the fury and vengeance of the populace.

This last circumstance,† which historians have taken particular notice of, teaches us what judgment we ought to pass on these edifices, so much boasted of by the ancients. It is but just to remark and esteem the noble genius which the Egyptians had for architecture; a genius that prompted them from the earliest times, and before they could have any models to imitate, to aim in all things at the grand and magnificent; and to be intent on real beauties, without deviating in the least from a noble simplicity, in which the highest perfection of the art consists. But what idea ought we to form of those princes, who considered as something grand, the raising by a multitude of hands, and by the help of money, immense structures, with the sole view of rendering their names immortal; and who did not scruple to destroy thousands of their subjects to satisfy their vain-glory! They differed very much from the Romans, who sought to immortalize themselves by works of a magnificent kind, but, at the same time of public utility.

Pliny‡ gives us, in few words, a just idea of these pyramids, when he calls them a foolish and useless ostentation of the wealth of the Egyptian kings; *Regum pecuniæ otiosæ ac stultæ ostentatio*: and adds, that by a just punishment their memory is buried in oblivion; the historians not agreeing among themselves about the names of those who first raised those vain monuments; *Inter eos non constat a quibus factæ sint, justissimo casu oblitteratis tantæ vanitatis auctoribus*. In a word, according to the judicious remark of Diodorus. the industry of the architects of those pyramids is no less valuable and praise-worthy, than the design of the Egyptian kings is contemptible and ridiculous.

But what we should most admire in these ancient monuments,

\* Strabo mentions the sepulchre, lib. xvii. p. 808.

† Diod. lib. i. p. 40.

‡ Lib. xxxvi. cap. 12.



is, the true and standing evidence they give of the skill of the Egyptians in astronomy; that is, in a science which seems incapable of being brought to perfection, but by a long series of years, and a great number of observations. M. de Chazelles, when he measured the great pyramid in question, found that the four sides of it were turned exactly to the four quarters of the world; and consequently shewed the true meridian of that place. Now, as so exact a situation was, in all probability, purposely pitched upon by those who piled up this huge mass of stones above three thousand years ago, it follows, that during so long a space of time, there has been no alteration in the heavens in that respect, or (which amounts to the same thing) in the poles of the earth or the meridians. This is M. de Fontenelle's remark in his *culbgi*um of M. de Chazelles.

### SECT. III. THE LABYRINTH.

What has been said concerning the judgment we ought to form of the pyramids,\* may also be applied to the labyrinth, which Herodotus, who saw it, assures us was still more surprising than the pyramids. It was built at the southern extremity of the lake of Mœris, whereof mention will be made presently, near the town of Crocodiles, the same with Arsinoe. It was not so much one single palace, as a magnificent pile composed of twelve palaces, regularly disposed, which had a communication with each other. Fifteen hundred rooms, interspersed with terraces, were ranged round twelve halls, and discovered no outlet to such as went to see them. There was the like number of buildings under ground. These subterraneous structures were designed for the burying-place of the kings, and also (who can speak this without confusion, and without deploring the blindness of man!) for keeping the sacred crocodiles, which a nation, so wise in other respects, worshipped as gods.

In order to visit the rooms and halls of the labyrinth, it was necessary, as the reader will naturally suppose, for people to take the same precaution as Ariadne made Theseus use, when he was obliged to go and fight the Minotaur in the labyrinth of Crete. Virgil describes it in this manner:

Ut quondam Cretâ fertur labyrinthus in altâ  
 Partibus textum cæcis iter ancipitemque  
 Mille viis habuisse dolum, quâ signa sequendi  
 Falleret indeprensus et irremeabilis error.†  
 Hic labor ille domus, et inextricabilis error.  
 Daedalus, ipse dolos tecti ambagesque resolvit,  
 Cæca regis sili vestigia.‡

And as the Cretan labyrinth of old,  
 With wand'ring ways, and many a winding fold,  
 Involved the weary sect without redress,  
 In a round error which deny'd recess:

\* Herod. l. ii. c. 148. Diod. l. i. p. 42. Plin. l. xxvi. c. 13. Strab. l. xvii. p. 811.  
 † Æneid. l. v. ver. 538, &c. ‡ Æneid, l. vi. ver. 97, &c.



Not far from thence he grav'd the woodrous maze;  
A thousand doors, a thousand winding ways.

#### SECT. IV. THE LAKE OF MÆRIS.

The noblest and most wonderful of all the structures or works of the kings of Egypt, was the lake of Mæris:\* accordingly, Herodotus considers it as vastly superior to the pyramids and labyrinth. As Egypt was more or less fruitful in proportion to the inundations of the Nile; and as in these floods, the too great or too little rise of the waters was equally fatal to the lands, king Mæris, to prevent these two inconveniences, and to correct, as far as lay in his power, the irregularities of the Nile, thought proper to call art to the assistance of Nature; and so caused the lake to be dug, which afterwards went by his name. This lake was in circumference about three thousand six hundred stadia,† that is, about one hundred and eighty French leagues, and three hundred feet deep. Two pyramids, on each of which was placed a colossal statue, seated on a throne, raised their heads to the height of three hundred feet, in the midst of the lake, whilst their foundations took up the same space under the water; a proof that they were erected before the cavity was filled, and a demonstration that a lake of such vast extent was the work of man's hand, in one prince's reign. This is what several historians have related concerning the lake Mæris, on the testimony of the inhabitants of the country. And M. Bossuet, the bishop of Meaux, in his discourse on universal history, relates the whole as fact. For my part, I will confess that I do not see the least probability in it. Is it possible to conceive, that a lake of a hundred and eighty leagues in circumference, could have been dug in the reign of one prince? In what manner, and where, could the earth taken from it be conveyed? What should prompt the Egyptians to lose the surface of so much land? By what arts could they fill this vast tract with the superfluous waters of the Nile? Many other objections might be made. In my opinion, therefore, we ought to follow Pomponius Mela, an ancient geographer; especially as his account is confirmed by several modern travellers. According to that author, this lake is but twenty thousand paces, that is, seven or eight French leagues, in circumference. *Mæris, aliquando campus, nunc lacus, viginti millia passuum in circuitu patens.*‡

This lake had a communication with the Nile, by a great canal, more than four leagues long,§ and fifty feet broad. Great sluices either opened or shut the canal and lake, as there was occasion.

The charge of opening or shutting them amounted to fifty talents, that is, fifty thousand French crowns.|| The fishing of this lake brought the monarch immense sums; but its chief utility re-

\* Herod. l. ii. c. 140. Strabo, l. xvii. p. 787. Diod. l. i. p. 47. Plin. l. v. c. 9. Pomp Mela, l. i. † Vide Herod. et Diod. Pliny agrees almost with them. ‡ Mela, l. i. § Eighty-five stadia. || 11,250*l.* sterling



lated to the overflowing of the Nile. When it rose too high, and was like to be attended with fatal consequences, the sluices were opened, and the waters, having a free passage into the lake, covered the lands no longer than was necessary to enrich them. On the contrary, when the inundation was too low, and threatened a famine, a sufficient quantity of water, by the help of drains, was let out of the lake, to water the lands. In this manner the irregularities of the Nile were corrected; and Strabo remarks, that, in his time, under Petronius, a governor of Egypt, when the inundations of the Nile was twelve cubits, a very great plenty ensued; and even when it rose but to eight cubits, the dearth was scarce felt in the country; doubtless because the waters of the lake made up for those of the inundation, by the help of canals and drains

#### SECT. V. THE INUNDATIONS OF THE NILE.

The Nile is the greatest wonder of Egypt. As it seldom rains there, this river, which waters the whole country by its regular inundations, supplies that defect, by bringing, as a yearly tribute, the rains of other countries; which made a poet say ingeniously, *The Egyptian pastures, how great soever the drought may be, never implore Jupiter for rain.*

Te propter nullos telus tua postulat imbres,  
Arida nec pluvio supplicat herba Jovi.\*

To multiply so beneficent a river, Egypt was cut into numberless canals, of a length and breadth proportioned to the different situations and wants of the lands. The Nile brought fertility every where with its salutary streams; united cities one with another, and the Mediterranean with the Red Sea; maintained trade at home and abroad, and fortified the kingdom against the enemy; so that it was at once the nourisher and protector of Egypt.

The fields were delivered up to it; but the cities that were raised with immense labour, and stood like islands in the midst of the waters, looked down with joy on the plains which were overflowed, and at the same time enriched, by the Nile.

This is a general idea of the nature and effects of this river, so famous among the ancients. But a wonder so astonishing in itself, and which has been the object of the curiosity and admiration of the learned in all ages, seems to require a more particular description, in which I shall be as concise as possible.

#### 1. *The Sources of the Nile.*

The ancients placed the sources of the Nile in the mountains of the moon (as they are commonly called,) in the tenth degree of south latitude. But our modern travellers have discovered that they lie

\* Seneca (*Nat. Quæst.* l. iv. c. 2.) ascribes these verses to Ovid; but they are Tibullus's.



In the twelfth degree of north latitude ; and by that means they cut off about four or five hundred leagues of the course which the ancients gave that river. It rises at the foot of a great mountain in the kingdom of Gojam in Abyssinia, from two springs, or eyes, to speak in the language of the country, the same word in Arabic signifying *eye* and *fountain*. These springs are thirty paces from one another, each as large as one of our wells, or a coach wheel. The Nile is increased with many rivulets which run into it ; and after passing through Ethiopia in a very winding course, flows at last into Egypt.

### 2. *The Cataracts of the Nile.*

This name is given to some parts of the Nile, where the water falls down from the steep rocks.\* This river, which at first glided smoothly along the vast deserts of Ethiopia, before it enters Egypt, passes by the cataracts. Then growing on a sudden, contrary to its nature, raging and violent in those places where it is pent up and restrained ; after having at last broken through all obstacles in its way, it precipitates itself from the top of some rocks to the bottom, with so loud a noise, that it is heard three leagues off.

The inhabitants of the country, accustomed by long practice to this spot, exhibit here a spectacle to travellers that is more terrifying than diverting. Two of them go into a little boat, the one to guide it, the other to throw out the water. After having long sustained the violence of the raging waves by managing their little boat very dexterously, they suffer themselves to be carried away with the impetuous torrent as swift as an arrow. The affrighted spectator imagines they are going to be swallowed up in the precipice down which they fall ; when the Nile, restored to its natural course, discovers them again, at a considerable distance, on its smooth and calm waters. This is Seneca's account, which is confirmed by our modern travellers.

### 3. *Causes of the Inundations of the Nile.*

The ancients† have invented many subtle reasons for the Nile's great increase, as may be seen in Herodotus, Diodorus Siculus, and Seneca. But it is now no longer a matter of dispute, it being al-

\* Excipiunt eum (Nilem) cataractæ, nobilis insigni spectaculo locus.—Illic excitatâ primùm aquis, quas sine tumultu leni alveo duxerat, violentus et torrens per malignos transitus presilit, dissimilis sibi—tandemque eluctatus obstantia, in vastam altitudinem subito destitutus eadit, cum ingenti circumjacentium regionum strepitu ; quem perferre gens ibi a Persis collocata non potuit, obtusis assiduo fragore auribus, et ob hoc sedibus ad quietiora translatis. Inter miracula fluminis incredibilem incolarum audaciam accepit. Bini parvula navigia conscendunt, quorum alter navem regit, alter exhaurit. Deinde multum inter rapidam insaniam Nili et reciprocos fluctus volutati, tandem tenuissimos canales tenent, per quos angusta rupium effugiant : et cum toto flumine effusi navigium ruens manu temperant, magnoque spectantium metu in caput nixi, cum jam adploraveris, mersosque atque obrutos tantâ mole credideris, longè ab eo in quem ceciderant loco navigant, tormenti modo missi. Nec mergit cadens unda, sed plenis aquis tradit. *Senec. Nat. Quæst.* l. iv. c. 2.

† Herod. l. ii. c. 19—27. Diod. l. i. p. 35—39. *Senec. Nat. Quæst.* l. iv. c. 1 & 9



most universally allowed, that the inundations of the Nile are owing to the great rains which fall in Ethiopia, from whence this river flows. These rains swell it to such a degree, that Ethiopia first, and then Egypt, are overflowed; and that which at first was but a large river, rises like a sea, and overspreads the whole country.

Strabo observes,\* that the ancients only guessed that the inundations of the Nile were owing to the rains which fall in great abundance in Ethiopia; but adds, that several travellers have since been eye-witnesses of it; Ptolemy Philadelphus, who was very curious in all things relating to arts and sciences, having sent thither able persons, purposely to examine this matter, and to ascertain the cause of so uncommon and remarkable an effect.

#### 4. *The Time and Continuance of the Inundations.*

Herodotus,† and after him Diodorus Siculus, and several other authors, declare, that the Nile begins to swell in Egypt at the summer solstice, that is, about the end of June, and continues to rise till the end of September; and then decreases gradually during the months of October and November; after which it returns to its channel, and resumes its wonted course. This account agrees very nearly with the relations of all the moderns, and is founded in reality on the natural cause of the inundation, viz. the rains which fall in Ethiopia. Now, according to the constant testimony of those who have been on the spot, these rains begin to fall in the month of April, and continue, during five months, till the end of August and beginning of September. The Nile's increase in Egypt must consequently begin three weeks or a month after the rains have begun to fall in Abyssinia; and, accordingly, travellers observe, that the Nile begins to rise in the month of May, but so slowly at the first, that it probably does not yet overflow its banks. The inundation happens not till about the end of June, and lasts the three following months, according to Herodotus.

I must point out to such as consult the originals, a contradiction in this place between Herodotus and Diodorus on one side; and between Strabo, Pliny, and Solinus, on the other. These last shorten very much the continuance of the inundation; and suppose the Nile to draw off from the lands in three months or a hundred days. And what adds to the difficulty, is, that Pliny seems to ground his opinion on the testimony of Herodotus: *In totum autem revocatur Nilus intra ripas in Librà, ut tradit Herodotus, centesimo die.* I leave to the learned the reconciling of this contradiction.

#### 5. *The Height of the Inundations.*

The just height of the inundation,‡ according to Pliny, is sixteen cubits. When it rises but to twelve or thirteen, a famine is

\* Lib. xvii. p. 789.

† Herod. l. ii. c. 19. Diod. l. i. p. 32.

‡ Jussum incrementum est cubitorum xvi. Minoris aque non omnia rigant: ampliores declinant cardines recedendo. Et serendi tempora abscurant solo madente



threatened; and when it exceeds sixteen, there is danger. It must be remembered, that a cubit is a foot and a half. The emperor Julian takes notice,\* in a letter to Ecdicius, prefect of Egypt, that the height of the Nile's overflowing was fifteen cubits, the 20th of September, in 362. The ancients do not agree entirely with one another, nor with the moderns, with regard to the height of the inundation; but the difference is not very considerable, and may proceed, 1. from the disparity between the ancient and modern measures, which it is hard to estimate on a fixed and certain foot; 2. from the carelessness of the observers and historians; 3. from the real difference of the Nile's increase, which was not so great the nearer it approached the sea.

As the riches of Egypt depended on the inundation of the Nile,† all the circumstances and different degrees of its increase had been carefully considered; and by a long series of regular observations, made during many years, the inundation itself discovered what kind of harvest the ensuing year was likely to produce. The kings had placed at Memphis a measure on which these different increases were remarked; and from thence notice was given to all the rest of Egypt, the inhabitants of which knew by that means, beforehand, what they might fear or promise themselves from the harvest. Strabo‡ speaks of a well on the banks of the Nile near the town of Syene, made for that purpose.

The same custom is observed to this day at Grand Cairo. In the court of a mosque there stands a pillar, on which are marked the degrees of the Nile's increase; and common criers every day proclaim in all parts of the city, how high it is risen. The tribute paid to the Grand Seignior for the lands, is regulated by the inundation. The day on which it rises to a certain height, is kept as a grand festival, and solemnized with fire-works, feastings, and all the demonstrations of public rejoicing; and in the remotest ages, the overflowing of the Nile was always attended with a universal joy throughout all Egypt, that being the fountain of its happiness.

The heathens ascribed the inundation of the Nile to their god Serapis;§ and the pillar on which was marked the increase, was preserved religiously in the temple of that idol. The emperor Constantine having ordered it to be removed into the church of Alexandria, the Egyptians spread a report, that the Nile would rise no more by reason of the wrath of Serapis; but the river overflowed and increased as usual the following years. Julian the apostate, a zealous protector of idolatry, caused this pillar to be replaced in the same temple, out of which it was again removed by the command of Theodosius.

*illæ non dant siliente. Utrumque reputat provincia. In duodecim cubitis famem remittit, in tredecim etiamnum exurit; quatuordecim cubitis hilaritatem effert, quindecim securitatem, sexdecim delicias. Plin. l. v. c. 9.*

\* Jul. Epist. 50. † Diod. l. i. p. 33. ‡ Lib. xvii. p. 817 § Socrat. l. 1.

• 18. Sozom. l. v. c. 3.



6. *The Canals of the Nile and Spiral Pumps.*

Divine Providence, in giving so beneficent a river to Egypt, did not thereby intend that the inhabitants of it should be idle, and enjoy so great a blessing without taking any pains. One may naturally suppose, that as the Nile could not of itself cover the whole country, great labour was to be used to facilitate the overflowing of the lands; and numberless canals cut, in order to convey the waters to all parts. The villages, which stand very thick on the banks of the Nile on eminences, have each their canals, which are opened at proper times, to let the water into the country. The more distant villages have theirs also, even to the extremities of the kingdom. Thus the waters are successively conveyed to the most remote places. Persons are not permitted to cut the trenches to receive the waters, till the river is at a certain height; nor to open them all at once; because otherwise some lands would be too much overflowed, and others not covered enough. They begin with opening them in Upper, and afterwards in Lower Egypt, according to the rules prescribed in a roll or book, in which all the measures are exactly set down. By this means the water is husbanded with such care, that it spreads itself over all the lands. The countries overflowed by the Nile are so extensive, and lie so low, and the number of canals so great, that of all the waters which flow into Egypt during the months of June, July, and August, it is believed that not a tenth part of them reaches the sea.

But as, notwithstanding all these canals, there are still abundance of high lands which cannot receive the benefit of the Nile's overflowing; this want is supplied by spiral pumps, which are turned by oxen, in order to bring the water into pipes, which convey it to these lands. Diodorus\* speaks of a similar engine invented by Archimedes in his travels into Egypt, which is called *Cochlea Ægyptia*.

7. *The Fertility caused by the Nile.*

There is no country in the world where the soil is more fruitful than in Egypt; which is owing entirely to the Nile. † For whereas other rivers when they overflow lands, wash away and exhaust their vivific moisture; the Nile, on the contrary, by the excellent slime it brings along with it, fattens and enriches them in such a manner, as sufficiently compensates for what the foregoing harvest had impaired. The husbandman, in this country, never tires himself with holding the plough, or breaking the clods of earth. As soon as the Nile retires, he has nothing to do but to turn up the

\* Lib. i. p. 30. and lib. v. p. 213.

† Cùm cæteri omnes abluant terras et evlacerent; Nilus adeo nihil exedit nec abradit, ut contrâ adjiciat vires.—Ita juvat agros duabus ex causis, et quod inundat, et quod oblimat. *Senec. Nat. Quæst.* l. iv. c. 2.



earth, and temper it with a little sand, in order to lessen its rankness; after which he sows it with great ease, and with little or no expense. Two months after it is covered with all sorts of corn and pulse. The Egyptians generally sow in October and November, according as the waters draw off; and their harvest is in March and April.

The same land bears, in one year, three or four different kinds of crops. Lettuces and cucumbers are sown first; then corn; and, after harvest, several sorts of pulse which are peculiar to Egypt. As the sun is extremely hot in this country, and rains fall very seldom in it, it is natural to suppose that the earth would soon be parched, and the corn and pulse burnt up by so scorching a heat, were it not for the canals and reservoirs with which Egypt abounds; and which, by the drains from thence, amply supply wherewith to water and refresh the fields and gardens.

The Nile contributes no less to the nourishment of cattle, which is another source of wealth to Egypt. The Egyptians begin to turn them out to grass in November, and they graze till the end of March. Words could never express how rich their pastures are; and how fat the flocks and herds (which, by reason of the mildness of the air, are out night and day) grow in a very little time. During the inundation of the Nile, they are fed with hay and cut straw, barley and beans, which are their common food.

A man cannot, says Corneille de Bruyn in his *Travels*,\* help observing the admirable providence of God towards this country, who sends at a fixed season such great quantities of rain in Ethiopia, in order to water Egypt, where a shower of rain scarce ever falls; and who, by that means, causes the driest and most sandy soil, to become the richest and most fruitful country in the universe.

Another thing to be observed here, is that (as the inhabitants say) in the beginning of June and the four following months, the north-east winds blow constantly, in order to keep back the waters, which otherwise would draw off too fast; and to hinder them from discharging themselves into the sea, the entrance to which these winds bar up, as it were, from them. The ancients have not omitted this circumstance.

The same Providence, whose ways are wonderful and infinitely various,† displayed itself after a quite different manner in Palestine, in rendering it exceeding fruitful; not by rains, which fall during the course of the year, as is usual in other places; nor by a peculiar inundation, like that of the Nile in Egypt; but by sending fixed rains at two seasons, when his people were obedient to him, to make them more sensible of their continual dependance upon him. God himself commands them, by his servant Moses, to make this reflection: *The land whither thou goest in to possess it, is not as the land of Egypt, from whence ye came out, where thou sowedst*

\* Vol. II.

† *Multiformis sapientia. Eph. iii. 10.*



*thy seed, and wateredst it with thy foot, as a garden of herbs : but the land whither ye go to possess it, is a land of hills and valleys. and drinketh water of the rain of heaven.\** After this, God promises to give his people, so long as they shall continue obedient to him, the former and the latter rain : the first in autumn, to bring up the corn ; and the second in the spring and summer, to make it grow and ripen.

#### 8. *The different Prospects exhibited by the Nile.*

There cannot be a finer sight than Egypt at two seasons of the year. † For if a man ascends some mountain, or one of the largest pyramids of Grand Cairo, in the months of July and August, he beholds a vast sea, in which numberless towns and villages appear, with several causeys leading from place to place ; the whole interspersed with groves and fruit-trees, whose tops only are visible ; all which forms a delightful prospect. This view is bounded by mountains and woods, which terminate, at the utmost distance the eye can discover, the most beautiful horizon that can be imagined. On the contrary, in winter, that is to say in the months of January and February, the whole country is like one continued scene of beautiful meadows, whose verdure, enamelled with flowers, charms the eye. The spectator beholds, on every side, flocks and herds dispersed over all the plains, with infinite numbers of husbandmen and gardeners. The air is then perfumed by the great quantity of blossoms on the orange, lemon, and other trees ; and is so pure, that a wholesomer or more agreeable is not found in the world ; so that nature, being then dead, as it were, in all other climates, seems to be alive only for so delightful an abode.

#### 9. *The Canal formed by the Nile, by which a Communication is made between the two Seas.*

‡ The canal, by which a communication was made between the Red Sea and the Mediterranean, ought to have a place here, as it was not one of the least advantages which the Nile procured to Egypt. Sesostris, or, according to others, Psammetichus, first projected the design, and began this work. Necho, successor to the last prince, laid out immense sums upon it, and employed a prodigious number of men. It is said, that above six score thousand Egyptians perished in the undertaking. He gave it over, terrified by an oracle, which told him that he would thereby open a door for Barbarians (for by this name they called all foreigners) to enter Egypt. The work was continued by Darius, the first of that name ;

\* Deut. xi. 10—13.

† Illa facies pulcherrima est, cum jam se in agros Nilos ingemit. Latent campi, operaque sunt valles : oppida insularum modo extant. Nullum in Mediterraneo, nisi per navigia, commercium est : majorque est lætitia in gentibus, quo minus terrarum earum vident. Senec. Nat. Quest. l. iv. c. 3.

‡ Herod. l. ii. c. 158. Strab. xvii. p. 804. Plin. l. i. v. c. 29. Diod. l. i. p. 29.



but he also desisted from it, upon his being told, that as the Red Sea lay higher than Egypt, it would drown the whole country. But it was at last finished under the Ptolemies, who, by the help of sluices, opened or shut the canal as there was occasion. It began not far from the Delta, near the town of Bubastus. It was a hundred cubits, that is, twenty-five fathoms broad, so that two vessels might pass with ease; it had depth enough to carry the largest ships; and was about a thousand stadia, that is, above fifty leagues long. This canal was of great service to the trade of Egypt. But it is now almost filled up, and there are scarce any remains of it to be seen.



### CHAPTER III.

#### LOWER EGYPT.

I AM now to speak of Lower Egypt. Its shape, which resembles a triangle, or Delta,  $\Delta$ , gave occasion to its bearing the latter name, which is that of one of the Greek letters. Lower Egypt forms a kind of island: it begins at a place where the Nile is divided into two large canals, through which it empties itself into the Mediterranean: the mouth on the right hand is called the Pelusian, and the other the Canopic, from two cities in their neighborhood, Pelusium and Canopus, now called Damietta and Rosetta. Between these two large branches, there are five others of less note. This island is the best cultivated, the most fruitful, and the richest part of Egypt. Its chief cities (very anciently) were Heliopolis, Heracleopolis, Naucratis, Sais, Tanis, Canopus, Pelusium; and, in later times, Alexandria, Nicopolis, &c. It was in the country of Tanis that the Israelites dwelt.

\* There was at Sais a temple dedicated to Minerva, who is supposed to be the same as Isis, with the following inscription: *I am whatever hath been, and is, and shall be; and no mortal hath yet pierced through the veil that shrouds me.*

† Heliopolis, that is, the city of the sun, was so called from a magnificent temple there, dedicated to that planet. Herodotus, and other authors after him, relate some particulars concerning the Phoenix and this temple, which, if true, would indeed be very wonderful. Of this kind of birds, if we may believe the ancients, there is never but one at a time in the world. He is brought forth in Arabia, lives five or six hundred years, and is of the size of an eagle. His head is adorned with a shining and most beautiful crest; the feathers of his neck are of a gold colour, and the rest of a purple; his tail is white, intermixed with red, and his eyes sparkling

\* Plutar. de Isid. p. 354.  
Facit. Ann. l. vi. c. 23.

† Strab. l. xvii. p. 805 Herod. l. ii. c. 73. Plin. l. x. c. 2



like stars. When he is old, and finds his end approaching, he builds a nest with wood and aromatic spices, and then dies. Of his bones and marrow, a worm is produced, out of which another Phoenix is formed. His first care is to solemnize his parent's obsequies, for which purpose he makes up a ball in the shape of an egg, with abundance of perfumes of myrrh, as heavy as he can carry, which he often essays before hand; then he makes a hole in it, where he deposits his parent's body, and closes it carefully with myrrh and other perfumes. After this he takes up the precious load on his shoulders, and flying to the altar of the sun, in the city of Heliopolis, he there burns it.

Herodotus and Tacitus dispute the truth of some of the circumstances of this account, but seem to suppose it true in general. Pliny, on the contrary, in the very beginning of his account of it, insinuates plainly enough, that he looks upon the whole as fabulous, and this is the opinion of all modern authors.

This ancient tradition, though grounded on an evident falsehood, hath yet introduced into almost all languages, the custom of giving the name of phoenix to whatever is singular and uncommon in its kind: *Rara avis in terris*, says Juvenal,\* speaking of the difficulty of finding an accomplished woman in all respects. And Seneca observes the same of a good man.†

What is reported of swans, viz. that they never sing but in their expiring moments, and that then they warble very melodiously, is likewise grounded merely on a vulgar error: and yet it is used, not only by the poets, but also by the orators, and even the philosophers. *O multis quoque piscibus donatura cycni, si libeat, sonum*, says Horace‡ to Melpomene. Cicero compares the excellent discourse which Crassus made in the senate, a few days before his death, to the melodious singing of a dying swan: *Illa tanquam cycnea fuit divini hominis vox et oratio* De Orat. l. iii. n. 6. And Socrates used to say, that good men ought to imitate swans, who, perceiving by a secret instinct, and a sort of divination, what advantage there is in death, die singing and with joy: *Providentes quid in morte boni sit, cum cantu et voluptate moriuntur*. Tusc. Qu. l. i. n. 73. I thought this short digression might be of service to youth and return now to my subject.

It was in Heliopolis,§ that an ox, under the name of Mnevis, was worshipped as a god. Cambyzes, king of Persia, exercised his sacrilegious rage on this city; burning the temples, demolishing the palaces, and destroying the most precious monuments of antiquity in it. There are still to be seen some obelisks which escaped his fury; and others were brought from thence to Rome, to which city they are an ornament even at this day.

\* Sat. vi.

† Vir bonus tam citâ nec fieri potest, nec intelligi—tanquam Phoenix, semel a.ao quingentesimo nascitur. Ep. 40.

‡ Od. lli l. iv.

§ Strab. xvii. p. 805



Alexandria, built by Alexander the Great, from whom it had its name, vied almost in magnificence with the ancient cities in Egypt. It stands four days' journey from Cairo, and was formerly the chief mart of all the trade of the east. \*The merchandises were unloaded at Portus Muris,† a town on the western coast of the Red Sea; from whence they were brought upon camels to a town of Thebais, called Cophat, and afterwards conveyed down the Nile to Alexandria, whither merchants resorted from all parts.

It is well known that the trade of the East hath at all times enriched those who carried it on. This was the chief source of the vast treasures that Solomon amassed, and which enabled him to build the magnificent temple of Jerusalem. David, by conquering Idumæa‡ became master of Elath and Esion-geber, two towns situated on the eastern shore of the Red Sea. From these two ports, Solomon sent fleets to Ophir and Tarshish,§ which always brought back immense riches.|| This traffic, after having been enjoyed some time by the Syrians, who regained Idumæa, passed from them into the hands of the Tyrians. ¶These got all their merchandise conveyed, by the way of Rhinocolura (a sea-port town lying between the confines of Egypt and Palestine,) to Tyre, from whence they distributed them all over the western world. Hereby the Tyrians enriched themselves exceedingly, under the Persian empire, by the favour and protection of whose monarchs they had the full possession of this trade. But when the Ptolemies had made themselves masters of Egypt, they soon drew all this trade into their kingdom, by building Berenice and other ports on the western side of the Red Sea, belonging to Egypt; and fixed their chief mart at Alexandria, which thereby rose to be the city of the greatest trade in the world. There it continued for a great many centuries after; and all the traffic which the western parts of the world from that time had with Persia, India, Arabia, and the eastern coasts of Africa, was wholly carried on through the Red Sea and the mouth of the Nile, till a way was discovered, a little above two hundred years since, of sailing to those parts by the Cape of Good Hope. After this, the Portuguese for some time were masters of this trade; but now it is in a manner engrossed wholly by the English and Dutch. This short account of the East-India trade, from Solomon's time, to the present age, is extracted from Dr. Prideaux.\*\*

†† For the convenience of trade, there was built near Alexandria, in an island called Pharos, a tower which bore the same name. At the top of this tower was kept a fire, to light such ships as sailed by night near those dangerous coasts, which were full of sands and shelves, from whence all other towers, designed for the same use,

\* Strab. l. xvi. p. 781. † Or Myos Hormos. ‡ 2 Sam. viii. 14. § 1 Kings ix. 26

|| He got in one voyage 450 talents of gold, 2 Cæren. viii. 18; which amounts to three millions two hundred and forty thousand pounds sterling. *Prid. Connex.* vol. i. ad ann. 740, not.

¶ Strab. l. xvi. p. 481.

\*\* Part I. i. p. 9.

†† Strab. l. xvii. p. 791. *Plin.* . xxxvi. c. 13



have derived their name, as, Pharos di Messina, &c. The famous architect Sostratus built it by order of Ptolemy Philadelphus, who expended eight hundred talents upon it.\* It was reckoned one of the seven wonders of the world. Some, through a mistake, have commended that prince, for permitting the architect to put his name in the inscription which was fixed on the tower instead of his own.† It was very short and plain, according to the manner of the ancients. *Sostratus Cnidius Dexiphanis F. Dñs Servatoribus pro navigantibus*: i. e. Sostratus the Cnidian, son of Dexiphanes, to the protecting deities, for the use of sea-faring people. But certainly Ptolemy must have very much undervalued that kind of immortality which princes are generally so fond of, to suffer, that his name should not be so much as mentioned in the inscription of an edifice so capable of immortalizing him. What we read in Lucian‡ concerning this matter, deprives Ptolemy of a modesty, which indeed would be very ill placed here. This author informs us, that Sostratus, to engross in after-times the whole glory of that noble structure to himself, caused the inscription with his own name to be carved in the marble, which he afterwards covered with lime, and thereon put the king's name. The lime soon mouldered away; and by that means, instead of procuring the architect the honour with which he had flattered himself, served only to discover to future ages his mean fraud and ridiculous vanity.

Riches failed not to bring into the city, as they usually do in all places, luxury and licentiousness; so that the Alexandrian voluptuousness became a proverb.§ In this city arts and sciences were also industriously cultivated: witness that stately edifice, surnamed the Museum, where the literati used to meet, and were maintained at the public expense; and the famous library, which was augmented considerably by Ptolemy Philadelphus; and which, by the magnificence of the kings his successors, at last contained seven hundred thousand volumes. In Cæsar's wars with the Alexandrians,|| part of this library (situate in the ¶ Bruchion,) which consisted of four hundred thousand volumes, was unhappily consumed by fire.

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## PART II.

### OF THE MANNERS AND CUSTOMS OF THE EGYPTIANS.

EGYPT was ever considered, by all the ancients, as the most renowned school for wisdom and politics, and the source from

\* Eight hundred thousand crowns, or 180,000l. sterling.

† Magno animo Ptolemæi regis, quod in eâ permiserit Sostrati Cnidii architecti structure nomen inscribi. *Plin.*

‡ De scribend. Hist. p. 706.

*Quintil.*

§ Ne Alexandrinis quidem permittenda delictis

|| Plut. in Cæs. p. 731. Seneca de tranquill. anim. c. ix.

¶ A quarter or division of the city of Alexandria.



whence most arts and sciences were derived. This kingdom bestowed its noblest labours and finest arts on the improvement of mankind; and Greece was so sensible of this, that its most illustrious men, as Homer, Pythagoras, Plato; even its great legislators, Lycurgus and Solon, with many more whom it is needless to mention, travelled into Egypt, to complete their studies, and draw from that fountain whatever was most rare and valuable in every kind of learning. God himself has given this kingdom a glorious testimony; when praising Moses, he says of him, that, *he was learned in all the wisdom of the Egyptians.*\*

To give some idea of the manners and customs of Egypt, I shall confine myself principally to these particulars; its kings and government; priests and religion; soldiers and war; sciences, arts, and trades.

The reader must not be surprised if he sometimes finds, in the customs I take notice of, a kind of contradiction. This circumstance is owing either to the difference of countries and nations, which did not always follow the same usages; or to the different way of thinking of the historians whom I copy.



## CHAPTER I.

### CONCERNING THE KINGS AND GOVERNMENT.

THE Egyptians were the first people who rightly understood the rules of government. A nation so grave and serious immediately perceived, that the true end of politics is, to make life easy, and a people happy.

The kingdom was hereditary; but, according to Diodorus,† the Egyptian princes conducted themselves in a different manner from what is usually seen in other monarchies, where the prince acknowledges no other rule of his actions than his own arbitrary will and pleasure. But here, kings were under greater restraint from the laws than their subjects. They had some particular ones digested by a former monarch, that composed part of what the Egyptians called the sacred books. Thus every thing being settled by ancient custom, they never sought to live in a different way from their ancestors.

No slave nor foreigner was admitted into the immediate service of the prince; such a post was too important to be intrusted to any persons, except those who were the most distinguished by their birth, and had received the most excellent education; to the end, that as they had the liberty of approaching the king's person day and night, he might, from men so qualified, hear nothing which

\* Acts, vii. 22.

† Diod. l. i. p. 63, &c.



was unbecoming the royal majesty ; nor have any sentiments in stilled into him but such as were of a noble and generous kind. For, adds Diodorus, it is very rarely seen that kings fly out into any vicious excess, unless those who approach them approve their irregularities, or serve as instruments to their passions.

The kings of Egypt freely permitted, not only the quality and proportion of what they ate and drank to be prescribed them (a thing customary in Egypt, whose inhabitants were all sober, and whose air inspired frugality,) but even that all their hours, and almost every action, should be under the regulations of the laws.

In the morning at day-break, when the head is clearest, and the thoughts most unperplexed, they read the several letters they received ; to form a more just and distinct idea of the affairs which were to come under their consideration that day.

As soon as they were dressed, they went to the daily sacrifice performed in the temple ; where, surrounded with their whole court, and the victims placed before the altar, they assisted at the prayer pronounced aloud by the high-priest, in which he asked of the gods, health and all other blessings for the king, because he governed his people with clemency and justice, and made the laws of his kingdom the rule and standard of his actions. The high-priest entered into a long detail of his royal virtues, observing, that he was religious to the gods, affable to men, moderate, just, magnanimous, sincere ; an enemy to falsehood ; liberal ; master of his passions ; punishing crimes with the utmost lenity, but boundless in rewarding merit. He next spoke of the faults which kings might be guilty of ; but supposed, at the same time, that they never committed any, except by surprise or ignorance ; and loaded with imprecations such of their ministers as gave them ill counsel, and suppressed or disguised the truth. Such were the methods of conveying instruction to their kings. It was thought that reproaches would only sour their tempers ; and that the most effectual method to inspire them with virtue, would be to point out to them their duty in praises conformable to the sense of the laws, and pronounced in a solemn manner before the gods. After the prayers and sacrifices were ended, the counsels and actions of great men were read to the king out of the sacred books, in order that he might govern his dominions according to their maxims, and maintain the laws which had made his predecessors and their subjects so happy.

I have already observed, that the quantity as well as quality of what he ate or drank were prescribed, by the laws, to the king ; his table was covered with nothing but the most common food ; because eating in Egypt was designed, not to tickle the palate, but to satisfy the cravings of nature. One would have concluded (observes the historian,) that these rules had been laid down by some able physician, who was attentive only to the health of the prince, rather than by a legislator. The same simplicity was seen in all



other things; and we read in Plutarch\* of a temple in Thebes, which had one of its pillars inscribed with imprecations against that king who first introduced profusion and luxury into Egypt.

The principal duty of kings, and their most essential function, is the administering justice to their subjects. Accordingly, the kings of Egypt cultivated more immediately this duty; convinced that on this depended not only the ease and comfort of individuals, but the happiness of the state; which would be a herd of robbers rather than a kingdom, should the weak be unprotected, and the powerful enabled by their riches and influence to commit crimes with impunity.

Thirty judges were selected out of the principal cities, to form a body for dispensing justice through the whole kingdom. The prince, in filling these vacancies, chose such as were most renowned for their honesty; and put at their head, him who was most distinguished for his knowledge and love of the laws, and was had in the most universal esteem. They had revenues assigned them, to the end that, being freed from domestic cares, they might devote their whole time to the execution of the laws. Thus honourably maintained by the generosity of the prince, they administered gratuitously to the people that justice to which they have a natural right, and which ought to be equally open to all; and, in some sense, to the poor more than the rich, because the latter find a support within themselves; whereas the very condition of the former exposes them more to injuries, and therefore calls louder for the protection of the laws. To guard against surprise, affairs were transacted by writing in the assemblies of these judges. That false eloquence was dreaded, which dazzles the mind, and moves the passions. Truth could not be expressed with too much plainness, as it alone was to have the sway in judgments; because in that alone the rich and poor, the powerful and weak, the learned and the ignorant, were to find relief and security. The president of this senate wore a collar of gold set with precious stones, at which hung a figure represented blind, this being called the emblem of truth. When the president put this collar on, it was understood as a signal to enter upon business. He touched the party with it who was to gain his cause, and this was the form of passing sentence.

The most excellent circumstance in the laws of the Egyptians, was, that every individual, from his infancy, was nurtured in the strictest observance of them. A new custom in Egypt was a kind of miracle.† All things there ran in the old channel; and the exactness with which little matters were adhered to, preserved those of more importance; and consequently no nation ever retained their laws and customs longer than the Egyptians.

Wilful murder was punished with death,‡ whatever might be the

\* *Ibid.* & *Oestr.* p. 354.

† *Plat. in Tim.* p. 656.

‡ *Diod. l. i.* p. 70.



condition of the murdered person, whether he was free-born or otherwise. In this the humanity and equity of the Egyptians were superior to that of the Romans, who gave the master an absolute power of life and death over his slave. The emperor Adrian, indeed, abolished this law; from an opinion, that an abuse of this nature ought to be reformed, let its antiquity or authority be ever so great.

Perjury was also punished with death,\* because that crime attacks both the gods, whose majesty is trampled upon by invoking their name to a false oath; and men, by breaking the strongest tie of human society, viz. sincerity and veracity.

The false accuser was condemned to undergo the punishment which the person accused was to have suffered, had the accusation been proved.†

He who had neglected or refused to save a man's life when attacked, if it was in his power to assist him, was punished as rigorously as the assassin:‡ but if the unfortunate person could not be succoured, the offender was at least to be impeached; and penalties were decreed for any neglect of this kind. Thus the subjects were a guard and protection to one another; and the whole body of the community united against the designs of the bad.

No man was allowed to be useless to the state;§ but every one was obliged to enter his name and place of abode in a public register, that remained in the hands of the magistrate, and to describe his profession, and his means of support. If he gave a false account of himself, he was immediately put to death.

To prevent borrowing of money, the parent of sloth, frauds, and chicane, || king Asychis made a very judicious law. The wisest and best regulated states, as Athens and Rome, ever found insuperable difficulties, in contriving a just medium, to restrain, on one hand, the cruelty of the creditor in the exaction of his loan; and on the other, the knavery of the debtor, who refused or neglected to pay his debts. Now Egypt took a wise course on this occasion; and, without doing any injury to the personal liberty of its inhabitants, or ruining their families, pursued the debtor with incessant fears of infamy in case he were dishonest. No man was permitted to borrow money without pawning to the creditor the body of his father, which every Egyptian embalmed with great care, and kept reverentially in his house (as will be observed in the sequel,) and therefore might be easily moved from one place to another. But it was equally impious and infamous not to redeem soon so precious a pledge; and he who died without having discharged this duty, was deprived of the customary honours paid to the dead.¶

\* Diod. l. i. p. 69.

† Ibid.

‡ Ibid.

§ Ibid.

|| Herod. l. ii. c. 136.

¶ This law put the whole sepulchre of the debtor into the power of the creditor, who removed to his own house the body of the father: the debtor refusing to discharge his obligation, was to be deprived of burial, either in his father's sepulchre or any other; and whilst he lived, he was not permitted to bury any person descended



Diodorus\* remarks an error committed by some of the Grecian legislators. They forbid, for instance, the taking away (to satisfy debts) the horses, ploughs, and other implements of husbandry employed by peasants; judging it inhuman to reduce, by this security, these poor men to an impossibility of discharging their debts, and getting their bread; but, at the same time, they permitted the creditor to imprison the peasants themselves, who alone were capable of using these implements; which exposed them to the same inconveniences, and at the same time deprived the government of persons who belong, and are necessary to it; who labour for the public emolument, and over whose person no private man has any right.

Polygamy was allowed in Egypt,† except to the priests, who could marry but one woman. Whatever was the condition of the woman, whether she was free or a slave, her children were deemed free and legitimate.

One custom that was practised in Egypt,‡ shows the profound darkness into which such nations as were most celebrated for their wisdom have been plunged; and this is the marriage of brothers with their sisters, which was not only authorised by the laws, but even in some measure originated from their religion, from the example and practice of such of their gods, as had been the most anciently and universally adored in Egypt, that is, Osiris and Isis.

A very great respect was there paid to old age.§ The young were obliged to rise up for the old; and on every occasion, to resign to them the most honourable seat. The Spartans borrowed this law from the Egyptians.

The virtue in the highest esteem among the Egyptians, was gratitude. The glory which has been given them of being the most grateful of all men, shows that they were the best formed of any nation for social life. Benefits are the band of concord, both public and private. He who acknowledges favours, loves to confer them; and in banishing ingratitude, the pleasure of doing good remains so pure and engaging, that it is impossible for a man to be insensible of it. But it was particularly towards their kings that the Egyptians prided themselves on evincing their gratitude. They honoured them whilst living, as so many visible representations of the Deity; and after their death lamented for them as the fathers of their country. These sentiments of respect and tenderness proceeded from a strong persuasion, that the Divinity himself had placed them upon the throne, as he distinguished them so greatly from all other mortals; and that kings bore the most noble characteristics of the Supreme Being, as the power and will of doing good to others were united in their persons.

from him. *Μυθε αὐτῷ ἐκείνη τελευτήσαντι εἶναι ταφῆς κυρῆσαι—μήτ' ἄλλον μηδὲνα τὸν αὐτοῦ ἀπογενόμενον θάψαι.* Herod.

\* Diod. l. i. p. 71.

† Ibid. lib. i. p. 72.

‡ Ibid. p. 22.

§ Herod. l. ii. c. 90



## CHAPTER II.

## CONCERNING THE PRIESTS AND RELIGION OF THE EGYPTIANS.

PRIESTS, in Egypt, held the second rank to kings. They had great privileges and revenues; their lands were exempted from all imposts; of which some traces are seen in Genesis, where it is said, *Joseph made it a law over the land of Egypt, that Pharaoh should have the fifth part, except the land of the priests only, which became not Pharaoh's.\**

The prince usually honoured them with a large share in his confidence and government, because they, of all his subjects, had received the best education, had acquired the greatest knowledge, and were most strongly attached to the king's person and the good of the public. They were at one and the same time the depositaries of religion and of the sciences; and to this circumstance was owing the great respect which was paid them by the natives as well as foreigners, by whom they were alike consulted upon the most sacred things relating to the mysteries of religion, and the most profound subjects in the several sciences.

The Egyptians pretend to be the first institutors of festivals and processions in honour of the gods.† One festival was celebrated in the city of Bubastus, whither persons resorted from all parts of Egypt, and upwards of seventy thousand, besides children, were seen at it. Another, surnamed the feast of the lights, was solemnized at Sais. All persons, throughout Egypt, who did not go to Sais, were obliged to illuminate their windows.

‡ Different animals were sacrificed in different countries; but one common and general ceremony was observed in all sacrifices, viz. the laying of hands upon the head of the victim, loading it at the same time with imprecations; and praying the gods to divert upon that victim all the calamities which might threaten Egypt.

It is to Egypt that Pythagoras owed his favourite doctrine of the Metempsychosis, or transmigration of souls.§ The Egyptians believed, that at the death of men, their souls transmigrated into other human bodies; and that, if they had been vicious, they were imprisoned in the bodies of unclean or ill-conditioned beasts, to expiate in them their past transgressions; and that after a revolution of some centuries, they again animated other human bodies.

The priests had the possession of the sacred books, which contained, at large, the principles of government, as well as the mysteries of divine worship. Both were commonly involved in symbols and enigmas,|| which, under these veils, made truth more venerable, and excited more strongly the curiosity of men. The

\* Gen. xlvii. 26.

† Herod. I. ii. c. 60.

‡ Ibid. c. 29

§ Diod. I. i. p. 80

|| Plut. de Isid. &amp; Osir. p. 354.



figure of Harpocrates, in the Egyptian sanctuaries, with his finger upon his mouth, seemed to intimate, that mysteries were there enclosed, the knowledge of which was revealed to very few. The sphinxes, placed at the entrance of all temples, implied the same. It is very well known, that pyramids, obelisks, pillars, statues, in a word, all public monuments, were usually adorned with hieroglyphics, that is, with symbolical writings; whether these were characters unknown to the vulgar, or figures of animals, under which was couched a hidden and parabolical meaning. Thus, by a hare, was signified a lively and piercing attention,\* because this creature has a very delicate sense of hearing. The statue of a judge without hands, and with eyes fixed upon the ground, symbolized the duties of those who were to exercise the judiciary functions.†

It would require a volume to treat fully of the religion of the Egyptians. But I shall confine myself to two articles, which form the principal part of it; and these are the worship of the different deities, and the ceremonies relating to funerals.

#### SECT. I. THE WORSHIP OF THE VARIOUS DEITIES.

Never were any people more superstitious than the Egyptians; they had a great number of gods, of different orders and degrees, which I shall omit, because they belong more to fable than to history. Among the rest, two were universally adored in that country, and these were Osiris and Isis, which are thought to be the sun and moon: and indeed the worship of those planets gave rise to idolatry.

Besides these gods, the Egyptians worshipped a great number of beasts; as the ox, the dog, the wolf, the hawk, the crocodile, the ibis,‡ the cat, &c. Many of these beasts were the objects of the superstition only of some particular cities; and whilst one people worshipped one species of animals as gods, their neighbours held the same animals in abomination. This was the source of the continual wars which were carried on between one city and another; and this was owing to the false policy of one of their kings, who, to deprive them of the opportunity and means of conspiring against the state, endeavoured to draw off their attention, by engaging them in religious contests. I call this a false and mistaken policy; because it directly thwarts the true spirit of government, the aim of which is, to unite all its members in the strictest ties, and to make all its strength consist in the perfect harmony of its several parts.

Every nation had a great zeal for their gods. *Among us, says Cicero,† it is very common to see temples robbed, and statues carried off; but it was never known, that any person in Egypt ever abused a crocodile, an ibis, or cat; for its inhabitants would have suffered the*

\* Plat. Sympos. 7. iv. p. 670.

† Id. de Isid. p. 355.

‡ Or Egyptian stork.

§ De nat. Deor. l. i. n. 82. Tusc. Quæst. l. v. n. 78



*most extreme torments, rather than be guilty of such sacrilege.* It was death for any person to kill one of these animals voluntarily;\* and even a punishment was decreed against him who should have killed an ibis, or cat, with or without design. Diodorus† relates an incident, to which he himself was an eye-witness during his stay in Egypt:—A Roman having inadvertently, and without design, killed a cat, the exasperated populace ran to his house; and neither the authority of the king, who immediately detached a body of his guards, nor the terror of the Roman name, could rescue the unfortunate criminal. And such was the reverence which the Egyptians had for these animals, that in an extreme famine they chose to eat one another, rather than feed upon their imagined deities.

Of all these animals, the bull Apis, called Epaphus by the Greeks, was the most famous.‡ Magnificent temples were erected to him; extraordinary honours were paid him while he lived, and still greater after his death. Egypt went then into a general mourning. His obsequies were solemnized with such a pomp as is hardly credible. In the reign of Ptolemy Lagus, the bull Apis dying of old age,§ the funeral pomp, besides the ordinary expenses, amounted to upwards of fifty thousand French crowns.|| After the last honours had been paid to the deceased god, the next care was to provide him a successor; and all Egypt was sought through for that purpose. He was known by certain signs, which distinguished him from all other animals of that species; upon his forehead was to be a white spot, in form of a crescent; on his back, the figure of an eagle; upon his tongue that of a beetle. As soon as he was found, mourning gave place to joy; and nothing was heard, in all parts of Egypt, but festivals and rejoicings. The new god was brought to Memphis, to take possession of his dignity, and there installed with a great number of ceremonies. The reader will find hereafter, that Cambyses, at his return from his unfortunate expedition against Ethiopia, finding all the Egyptians in transports of joy for the discovery of their new god Apis, and imagining that this was intended as an insult upon his misfortunes, killed, in the first impulse of his fury, the young bull, who by that means had but a short enjoyment of his divinity.

It is plain, that the golden calf set up near mount Sinai by the Israelites, was owing to their abode in Egypt, and an imitation of the god Apis: as well as those which were afterwards set up by Jeroboam (who had resided a considerable time in Egypt) in the two extremities of the kingdom of Israel.

The Egyptians, not contented with offering incense to animals

\* Herod. l. ii. c. 65. † Diod. l. i. p. 74, 75. ‡ Herod. l. iii. c. 27, &c. Diod. l. i. p. 76. Plin. l. viii. c. 46.

§ Pliny affirms, that he was not allowed to exceed a certain term of years; and was drowned in the priests' water. *Non est fas eum certos vitæ excedere annos, mersumque in sacerdotum fonte enecari.* Nat. Hist. l. viii. c. 46.

|| Above 11,250l. sterling



carried their folly to such an excess, as to ascribe a divinity to the pulse and roots of their gardens. For this they are ingeniously reproached by the satirist :

\* Who has not heard where Egypt's realms are named,  
What monster-gods her frantic sons have framed ?  
Here Ibis gorged with well-grown serpents, there  
The Crocodile commands religious fear.  
Where Memnon's statue magic strings inspire  
With vocal sounds, that emulate the lyre ;  
And Thebes, (such, Fate, are thy disastrous turns !)  
Now prostrate o'er her pompous ruins mourns ;  
A monkey-god, prodigious to be told !  
Strikes the beholder's eye with burnished gold.  
To godship here blue Triton's scaly herd,  
The river-progeny is there preferred :  
Through towns Diana's power neglected lies,  
Where to her dogs aspiring temples rise :  
And should you leeks or onions eat, no time  
Would expiate the sacrilegious crime.  
Religious nations sure, and blest abodes,  
Where ev'ry orchard is o'er run with gods.

It is astonishing to see a nation which boasted its superiority above all others with regard to wisdom and learning, thus blindly abandon itself to the most gross and ridiculous superstitions. Indeed, to read of animals and vile insects, honored with religious worship, placed in temples, and maintained with great care and at an extravagant expense ; † to read, that those who murdered them were punished with death, and that these animals were embalmed, and solemnly deposited in tombs assigned them by the public : to hear, that this extravagance was carried to such lengths, as that leeks and onions were acknowledged as deities ; were invoked in necessity, and depended upon for succour and protection ; are absurdities which we, at this distance of time, can scarce believe ; and yet they have the evidence of all antiquity. You enter, says Lucian, ‡ into a magnificent temple, every part of which glitters with gold and silver. You there look attentively for a god, and are cheated with a stork, an ape, or a cat ; a just emblem, adds that author, of too many palaces, the masters of which are far from being the brightest ornaments of them.

\* Quis nescit, Volusi Bithynice, qualla demens  
Ægyptus portenta colat ? Crocodilon adorat  
Pars hæc ; illa pavet saturam serpentibus Ibin.  
Effigies sacri nitet aurea Cercopitheci,  
Dimidio magicæ resonant ubi Memnone chordæ,  
Atque vetus Thebe centum jacet obruta portis.  
Illic cœruleos, hic piscem fluminis, illic  
Oppida tota canem venerantur, nemo Dianam.  
Porrum et cæpe nefas violare, ac frangere morsu.  
O sanctas gentes, quibus hæc nascuntur in hortis  
Numina ! *Juven. Satir. xv.*

† Diodorus affirms, that in his time the expense amounted to no less than one hundred thousand crowns or 22,500*l.* sterling. Lib. i. p. 76.

‡ Imag.



\* Several reasons are assigned for the worship paid to animals by the Egyptians.

The first is drawn from fabulous history. It is pretended that the gods, in a rebellion made against them by men, fled into Egypt, and there concealed themselves under the form of different animals; and that this gave birth to the worship which was afterwards paid to those animals.

The second is taken from the benefit which these several animals procure to mankind:† oxen by their labour; sheep by their wool and milk; dogs by their service in hunting, and guarding houses, whence the god Anubis was represented with a dog's head: the ibis, a bird very much resembling a stork, was worshipped, because he put to flight the winged serpents, with which Egypt would otherwise have been grievously infested; the crocodile, an amphibious creature, that is, living alike upon land and water, of a surprising strength and size,‡ was worshipped, because he defended Egypt from the incursions of the wild Arabs; the ichneumon was adored, because he prevented the too great increase of crocodiles, which might have proved destructive to Egypt. Now the little animal in question does this service to the country two ways. First, it watches the time when the crocodile is absent, and breaks his eggs, but does not eat them. Secondly, when the crocodile is asleep upon the banks of the Nile (and he always sleeps with his mouth open,) the ichneumon, which lies concealed in the mud, leaps at once into his mouth; gets down to his entrails, which he gnaws; then piercing his belly, the skin of which is very tender, he escapes with safety; and thus, by his address and subtilty, returns victorious over so terrible an animal.

Philosophers, not satisfied with reasons which were too trifling to account for such strange absurdities as dishonoured the heathen system, and at which themselves secretly blushed, have, since the establishment of Christianity, supposed a third reason for the worship which the Egyptians paid to animals; and declared, that it was not offered to the animals themselves, but to the gods, of whom they are symbols. Plutarch,§ in his treatise where he examines professedly the pretensions of Isis and Osiris, the two most famous deities of the Egyptians, says as follows: *Philosophers honour the image of God wherever they find it, even in inanimate beings, and consequently more in those which have life. We are therefore to approve, not the worshippers of these animals, but those who by their means, ascend to the Deity; they are to be considered as so many mirrors, which nature holds forth, and in which the Supreme Being displays himself in a wonderful manner; or, as so many in-*

\* Diod. l. i. p. 77, &c.

† *Ipsi qui irridentur Egyptii, nullam belluam nisi ob aliquam utilitatem, quam ex ea caperent, consecraverunt.* Cic. lib. i. *De natura Deor.* n. 101.

‡ Which, according to Herodotus is more than seventeen cubits in length. Lib. ii. c. 68.

§ P. 323



*struments, which he makes use of to manifest outwardly his incomprehensible wisdom. Should men, therefore, for the embellishing of statues, amass together all the gold and precious stones in the world, the worship must not be referred to the statues; for the Deity does not exist in colours artfully disposed, nor in frail matter destitute of sense and motion. Plutarch says, in the same treatise,\* that as the sun and moon, heaven, earth, and the sea, are common to all men, but have different names according to the difference of nations and languages; in like manner, though there is but one Deity, and one Providence which governs the universe, and which has several subaltern ministers under it, men give to this Deity, which is the same, different names, and pay it different honours, according to the laws and customs of every country.*

But were these reflections, which offer the most rational vindication that can be suggested of idolatrous worship, sufficient to cover the absurdity of it; and could it be called a raising of the divine attributes in a suitable manner, to direct the worshipper to admire and seek for the image of them in beasts of the most vile and contemptible kinds, as crocodiles, serpents, and cats? Was not this rather degrading and debasing the Deity, of whom even the most stupid usually entertain a much greater and more august idea?

And even these philosophers were not always so just, as to ascend from sensible beings to their invisible Author. The Scriptures tell us, that these pretended sages deserved, on account of their pride and ingratitude, to be given over to a reprobate mind; and whilst they professed themselves wise, to become fools, for having changed the glory of the incorruptible God, into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things.† To show what man is when left to himself, God permitted that very nation, which had carried human wisdom to its greatest height, to be the theatre in which the most ridiculous and absurd idolatry was acted. And, on the other side, to display the almighty power of his grace, he converted the frightful deserts of Egypt into a terrestrial paradise; by peopling them, in the time appointed by his providence, with numberless multitudes of illustrious hermits, whose fervent piety and rigorous penance have done so much honour to the Christian religion. I cannot forbear giving here a famous instance of it; and I hope the reader will excuse this kind of digression.

The great wonder of Lower Egypt, says Abbé Fleury in his Ecclesiastical History,‡ was the city of Oxyrinchus, peopled with monks, both within and without, so that they were more numerous than its other inhabitants. The public edifices and idol-temples had been converted into monasteries, and these likewise were more in number than the private houses. The monks lodged even over the gates and in the towers. The people had twelve churches to as-

\* P. 377, 378.

† Rom. i. 22, 23

‡ Tom. v. p. 25, 26.



semble in, exclusive of the oratories belonging to the monasteries. There were twenty thousand virgins, and ten thousand monks in this city, every part of which echoed night and day with the praises of God. By order of the magistrates, sentinels were posted at the gates, to take notice of all strangers and poor who came into the city; and the inhabitants vied with each other who should first receive them, in order to have an opportunity of exercising their hospitality towards them.

## SECT. II. THE CEREMONIES OF THE EGYPTIAN FUNERALS.

I shall now give a concise account of the funeral ceremonies of the Egyptians.

The honours which have been paid in all ages and nations to the bodies of the dead, and the religious care which has always been taken of sepulchres, seem to insinuate a universal persuasion, that bodies were lodged in sepulchres merely as a deposit or trust.

We have already observed, in our mention of the pyramids, with what magnificence sepulchres were built in Egypt; for, besides that they were erected as so many sacred monuments, destined to transmit to future times the memory of great princes; they were likewise considered as the mansions where the body was to remain during a long succession of ages; whereas common houses were called inns,\* in which men were to abide only as travellers, and that during the course of a life which was too short to engage their affections.

When any person in a family died, all the kindred and friends quitted their usual habits, and put on mourning; and abstained from baths, wine, and dainties of every kind. This mourning continued forty or seventy days; probably according to the quality of the person.

Bodies were embalmed three different ways.† The most magnificent was bestowed on persons of distinguished rank, and the expense amounted to a talent of silver, or three thousand French livres.‡

Many hands were employed in this ceremony.§ Some drew the brain through the nostrils, by an instrument made for that purpose. Others emptied the bowels and intestines, by cutting a hole in the side, with an Ethiopian stone that was as sharp as a razor; after which the cavities were filled with perfumes and various odoriferous drugs. As this evacuation (which was necessarily attended with some dissections) seemed in some measure cruel and inhuman; the persons employed fled as soon as the operation was over, and were pursued with stones by the standers-by. But those who embalmed the body were honourably treated. They filled it with myrrh, cin

\* *Diod. l. i. p. 47.*

§ *Diod. l. i. p. 81.*

† *Herod. l. ii. c. 85, &c.*

‡ About 137l. 10s. sterling.



namon, and all sorts of spices. After a certain time, the body was swathed in lawn fillets, which were glued together with a kind of very thin gum, and then crusted over with the most exquisite perfumes. By this means, it is said, that the entire figure of the body, the very lineaments of the face, and even the hairs on the lids and eye-brows, were preserved in their natural perfection. The body thus embalmed was delivered to the relations, who shut it up in a kind of open chest, fitted exactly to the size of the corpse; then they placed it upright against the wall, either in their sepulchres (if they had any) or in their houses. These embalmed bodies are what we now call Mummies, which are still brought from Egypt, and are found in the cabinets of the curious. This shows the care which the Egyptians took of their dead. Their gratitude to their deceased relations was immortal. Children, by seeing the bodies of their ancestors thus preserved, recalled to mind those virtues for which the public had honoured them; and were excited to a love of those laws which such excellent persons had left for their security. We find that part of these ceremonies were performed in the funeral honours paid to Joseph in Egypt.

I have said that the public recognised the virtues of deceased persons, because that, before they could be admitted into the sacred asylum of the tomb, they underwent a solemn trial. And this circumstance in the Egyptian funerals, is one of the most remarkable to be found in ancient history.

It was a consolation among the heathens, to a dying man, to leave a good name behind him; and they imagined that this is the only human blessing of which death cannot deprive us. But the Egyptians would not suffer praises to be bestowed indiscriminately on all deceased persons. This honour was to be obtained only from the public voice. The assembly of the judges met on the other side of a lake, which they crossed in a boat. He who sat at the helm was called Charon, in the Egyptian language; and this first gave the hint to Orpheus, who had been in Egypt, and after him, to the other Greeks, to invent the fiction of Charon's boat. As soon as a man was dead, he was brought to his trial. The public accuser was heard. If he proved that the deceased had led a bad life, his memory was condemned, and he was deprived of burial. The people admired the power of the laws, which extended even beyond the grave; and every one, struck with the disgrace inflicted on the dead person, was afraid to reflect dishonour on his own memory, and his family. But if the deceased person was not convicted of any crime, he was interred in an honourable manner.

A still more astonishing circumstance, in this public inquest upon the dead, was, that the throne itself was no protection from it. Kings were spared during their lives, because the public peace was concerned in this forbearance; but their quality did not exempt them from the judgment passed upon the dead, and even some of



them were deprived of sepulture. This custom was imitated by the Israelites. We see, in Scripture, that bad kings were not interred in the monuments of their ancestors. This practice suggested to princes, that if their majesty placed them out of the reach of men's judgment while they were alive, they would at last be liable to it, when death should reduce them to a level with their subjects.

When therefore a favourable judgment was pronounced on a deceased person, the next thing was to proceed to the ceremonies of interment. In his panegyric, no mention was made of his birth because every Egyptian was deemed noble. No praises were considered as just or true, but such as related to the personal merit of the deceased. He was applauded for having received an excellent education in his younger years; and in his more advanced age, for having cultivated piety towards the gods, justice towards men, gentleness, modesty, moderation, and all other virtues which constitute the good man. Then all the people besought the gods to receive the deceased into the assembly of the just, and to admit him as partaker with them of their everlasting felicity.

To conclude this article of the ceremonies of funerals, it may not be amiss to observe to young pupils, the different manners in which the bodies of the dead were treated by the ancients. Some, as we observed of the Egyptians, exposed them to view after they had been embalmed, and thus preserved them to after-ages; others, as the Romans, burnt them on a funeral pile; and others, again, laid them in the earth.

The care to preserve bodies without lodging them in tombs, appears injurious to human nature in general, and to those persons in particular to whom respect is designed to be shown by this custom, because it exposes too visibly their wretched state and deformity, since whatever care may be taken, spectators see nothing but the melancholy and frightful remains of what they once were. The custom of burning dead bodies has something in it cruel and barbarous, in destroying so hastily the remains of persons once dear to us. That of interment is certainly the most ancient and religious. It restores to the earth what had been taken from it; and prepares our belief of a second restitution of our bodies, from that dust of which they were at first formed.



### CHAPTER III.

#### OF THE EGYPTIAN SOLDIERS AND WAR.

THE profession of arms was in great repute among the Egyptians. After the sacerdotal families, the most illustrious, as with us, were those devoted to a military life. They were not only dis-



tinguished by honours, but by ample liberalities. Every soldier was allowed twelve *Aroure*; that is, a piece of arable land very near answering to half a French acre,\* exempt from all tax or tribute. Besides this privilege, each soldier received a daily allowance of five pounds of bread, two of flesh, and a quart of wine.† This allowance was sufficient to support part of their family. Such an indulgence made them more affectionate to the person of their prince, and the interests of their country, and more resolute in the defence of both: and as Diodorus‡ observes, it was thought inconsistent with good policy, and even common sense, to commit the defence of a country to men who had no interest in its preservation.

Four hundred thousand soldiers were kept in continual pay;§ all natives of Egypt, and trained up in the exactest discipline. They were inured to the fatigues of war, by a severe and rigorous education. There is an art of forming the body as well as the mind. This art, lost by our sloth, was well known to the ancients, and especially to the Egyptians. Foot, horse, and chariot races, were performed in Egypt with wonderful agility, and the world could not show better horsemen than the Egyptians. The Scripture in several places|| speaks advantageously of their cavalry.

Military laws were easily preserved in Egypt, because sons received them from their fathers; the profession of war, as all others, being transmitted from father to son. Those who fled in battle, or discovered any signs of cowardice, were only distinguished by some particular mark of ignomy;¶ it being thought more advisable to restrain them by motives of honour, than by the terrors of punishment.

But notwithstanding this, I will not pretend to say, that the Egyptians were a warlike people. It is of little advantage to have regular and well-paid troops; to have armies exercised in peace, and employed only in mock fights: it is war alone, and real combats, which form the soldier. Egypt loved peace, because it loved justice, and maintained soldiers only for its security. Its inhabitants, content with a country which abounded in all things, had no ambitious dreams of conquest. The Egyptians extended their reputation in a very different manner, by sending colonies into all parts of the world, and with them laws and politeness. They triumphed by the wisdom of their counsels, and the superiority of their knowledge; and this empire of the mind appeared more noble and glorious to them, than that which is achieved by arms

\* Twelve *Aroure*. An Egyptian *Aroure* was 10,000 square cubits, equal to three roods, two perches, 55 1-4 square feet of our measure.

† The Greek is, *οἷον τίσσας ἀγούρας*, which some have made to signify a determinate quantity of wine, or any other liquid: others, regarding the etymology of the word *ἀγούρας*, have translated it by *haustum*, a bucket, as Lucretius, lib. v. 51; others by *haustus*, a draught or sup. Herodotus says, this allowance was given only to the two thousand guards, who attended annually on the kings. Lib. ii. c. 168.

‡ Lib. i. p. 67.

§ Herod. i. ii. c. 164. 168.

|| Cant. i. 9 Isa. lxxvi. 9.

¶ Diod. p. 76.



and conquest. But, nevertheless, Egypt has given birth to illustrious conquerors, as will be observed hereafter, when we come to treat of its kings.



## CHAPTER IV.

## OF THEIR ARTS AND SCIENCES.

THE Egyptians had an inventive genius, but directed it only to useful projects. Their Mercuries filled Egypt with wonderful inventions, and left it scarcely ignorant of any thing which could contribute to accomplish the mind, or procure ease and happiness. The discoverers of any useful invention received, both living and dead, rewards worthy of their profitable labours. It is this which consecrated the books of their two Mercuries, and stamped them with a divine authority. The first libraries were in Egypt; and the titles they bore inspired an eager desire to enter them, and dive into the secrets they contained. They were called the *remedy for the diseases of the soul*,\* and that very justly, because the soul was there cured of ignorance, the most dangerous, and the parent of all other maladies.

As their country was level, and the sky always serene and unclouded, the Egyptians were among the first who observed the courses of the planets. These observations led them to regulate the year† from the course of the sun; for, as Diodorus observes, their year, from the most remote antiquity, was composed of three hundred and sixty-five days and six hours. To adjust the property of their lands, which were every year covered by the overflowing of the Nile, they were obliged to have recourse to surveys: and this first taught them geometry. They were great observers of nature, which, in a climate so serene, and under so intense a sun, was vigorous and fruitful.

By this study and application they invented or improved the science of physic. The sick were not abandoned to the arbitrary will and caprice of the physician. He was obliged to follow fixed rules, which were the observations of old and experienced practitioners, and written in the sacred books. While these rules were observed, the physician was not answerable for the success; other-

\* *Ψυχικὴ ἰατρική.*

† It will not seem surprising that the Egyptians, who were the most ancient observers of the celestial motions, should have arrived to this knowledge, when it is considered, that the lunar year, made use of by the Greeks and Romans, though it appears so inconvenient and irregular, supposed nevertheless a knowledge of the solar year, such as Diodorus Siculus ascribes to the Egyptians. It will appear at first sight, by calculating their intercalations, that those who first divided the year in this manner, were not ignorant, that to three hundred sixty-five days some hours were to be added, to keep pace with the sun. Their only error lay in the supposition, that only six hours were wanting: whereas an addition of almost eleven minutes more was requisite.



wise, a miscarriage cost him his life. This law checked, indeed, the temerity of empirics; but then it might prevent new discoveries, and keep the art from attaining to its just perfection. Every physician, if Herodotus\* may be credited, confined his practice to the cure of one disease only; one was for the eyes, another for the teeth, and so on.

What we have said of the pyramids, the labyrinth, and that infinite number of obelisks, temples, and palaces, whose precious remains still strike the beholder with admiration, and in which the magnificence of the princes who raised them, the skill of the workmen, the riches of the ornaments diffused over every part of them, and the just proportion and beautiful symmetry of the parts, in which their greatest beauty consisted, seemed to vie with each other; works, in many of which the liveliness of the colours remains to this day, in spite of the rude hand of time, which commonly deadens or destroys them; all this, I say, shows the perfection to which architecture, painting, sculpture, and all other arts, had arrived in Egypt.

The Egyptians entertained but a mean opinion of those gymnastic exercises which did not contribute to invigorate the body, or improve health;† as well as of music,‡ which they considered as a diversion not only useless but dangerous, and only fit to enervate the mind.



## CHAPTER V.

### OF THEIR HUSBANDMEN, SHEPHERDS, AND ARTIFICERS.

HUSBANDMEN, shepherds, and artificers, formed the three classes of lower life in Egypt, but were nevertheless had in very great esteem, particularly husbandmen and shepherds.† The body politic requires a superiority and subordination of its several members; for, as in the natural body, the eye may be said to hold the first rank, yet its lustre does not dart contempt upon the feet, the hands, or even on those parts which are less honorable. In like manner, among the Egyptians, the priests, soldiers, and scholars, were distinguished by particular honours; but all professions, to the meanest, had their share in the public esteem, because the despising any man, whose labours, however mean, were useful to the state, was thought a crime.

A better reason than the foregoing, might have inspired them

\* Lib. ii. c. 84.

† Diod. l. i. p. 73.

‡ Τὴν δὲ μουσικὴν νομίζουσιν οὐ μόνον ἄχρηστον ὑπάρχειν, ἀλλὰ καὶ βλαβεράν, ὡς ἀν' ἐκβαλόντας τὰς τῶν ἀνδρῶν ψυχὰς

§ Diod. l. i. p. 67, 68



at the first with these sentiments of equity and moderation, which they so long preserved. As they all descended from Cham,\* their common father, the memory of their still recent origin occurring to the minds of all in those first ages, established among them a kind of equality, and stamped, in their opinion, a nobility on every person derived from the common stock. Indeed, the difference of conditions, and the contempt with which persons of the lowest rank are treated, are owing merely to the distance from the common root; which makes us forget that the meanest plebian, when his descent is traced back to the source, is equally noble with those of the most elevated rank and titles.

Be that as it will, no profession in Egypt was considered as grovelling or sordid. By this means arts were raised to their highest perfection. The honour which cherished them mixed with every thought and care for their improvement. Every man had his way of life assigned him by the laws, and it was perpetuated from father to son. Two professions at one time, or a change of that which a man was born to, were never allowed. By this means, men became more able and expert in employments which they had always exercised from their infancy; and every man adding his own experience to that of his ancestors, was more capable of attaining perfection in his particular art. Besides, this wholesome institution, which had been established anciently throughout Egypt, extinguished all irregular ambition; and taught every man to sit down contented with his condition, without aspiring to one more elevated, from interest, vain-glory, or levity.

From this source flowed numberless inventions for the improvement of all the arts, and for rendering life more commodious, and trade more easy. I once could not believe that Diodorus† was in earnest, in what he relates concerning the Egyptian industry, *viz.* that this people had found out a way, by an artificial fecundity, to hatch eggs without the sitting of the hen; but all modern travellers declare it to be a fact, which certainly is worthy our investigation, and is said to be practised also in Europe. Their relations inform us, that the Egyptians stow eggs in ovens, which are heated to such a temperament, and with such just proportion to the natural warmth of the hen, that the chickens produced by these means are as strong as those which are hatched the natural way. The season of the year proper for this operation is, from the end of December to the end of April; the heat in Egypt being too violent in the other months. During these four months, upwards of three hundred thousand eggs are laid in these ovens, which, though they are not all successful, nevertheless produce vast numbers of fowls at an easy rate. The art lies in giving the ovens a due degree of heat, which must not exceed a fixed proportion. About ten days are bestowed in heating these ovens, and very near as much time

\* Or Ham.

† Diod. l. i. p. 67.



in hatching the eggs. It is very entertaining, say these travellers, to observe the hatching of these chickens, some of which show at first nothing but their heads, others but half their bodies, and others again come quite out of the egg: these last, the moment they are hatched, make their way over the unhatched eggs, and form a diverting spectacle. Corneille de Bruyn, in his *Travels*,\* has collected the observations of other travellers on this subject. Pliny† likewise mentions it; but it appears from him, that the Egyptians, anciently, employed warm dung, not ovens, to hatch eggs.

I have said, that husbandmen particularly, and those who took care of flocks, were in great esteem in Egypt, some parts of it excepted, where the latter were not suffered.‡ It was, indeed, to these two professions that Egypt owed its riches and plenty. It is astonishing to reflect what advantages the Egyptians, by their art and labour, drew from a country of no great extent, but whose soil was made wonderfully fruitful by the inundations of the Nile, and the laborious industry of the inhabitants.

It will be always so with every kingdom, whose governors direct all their actions to the public welfare. The culture of lands, and the breeding of cattle, will be an inexhaustible fund of wealth in all countries, where, as in Egypt, these profitable callings are supported and encouraged by maxims of state and policy: and we may consider it as a misfortune, that they are at present fallen into so general a disesteem; though it is from them that the most elevated ranks (as we esteem them) are furnished, not only with the necessities, but even the luxuries of life. For, says Abbe Fleury, in his admirable work, *Of the Manners of the Israelites*, where the subject I am upon is thoroughly examined, *it is the peasant who feeds the citizen, the magistrate, the gentleman, the ecclesiastic: and whatever artifice and craft may be used to convert money into commodities, and these back again into money; yet all must ultimately be owned to be received from the products of the earth, and the animals which it sustains and nourishes. Nevertheless, when we compare men's different stations of life together, we give the lowest place to the husbandman: and with many people a wealthy citizen, enervated with sloth, useless to the public, and void of all merit, has the preference, merely because he has more money, and lives a more easy and delightful life.*

But let us imagine to ourselves a country where so great a difference is not made between the several conditions; where the life of a nobleman is not made to consist in idleness and doing nothing, but in a careful preservation of his liberty; that is, in a due subjection to the laws and the constitution; by a man's subsisting upon his estate without a dependance on any one, and being contented to enjoy a little

\* Tom. ii. p. 64.

† Lio x. c. 54.

‡ Swineherds, in particular, had a general ill name throughout Egypt, as they had the care of so impure an animal. *Herodotus* (l. ii. c. 47.) tells us, that they were not permitted to enter the Egyptian temples, nor would any man give them his daughter in marriage.



*with liberty, rather than a great deal at the price of mean and base compliances: a country, whose sloth, effeminacy, and the ignorance of things necessary for life, are held in just contempt; and where pleasure is less valued than health and bodily strength: in such a country, it will be much more for a man's reputation to plough, and keep flocks, than to waste all his hours in sauntering from place to place, in gaming and expensive diversions.*

But we need not have recourse to Plato's commonwealth, for instances of men who have led these useful lives. It was thus that the greatest part of mankind lived during near four thousand years; and that not only the Israelites, but the Egyptians, the Greeks, and the Romans, that is to say, nations the most civilized, and most renowned for arms and wisdom. They all inculcate the regard which ought to be paid to agriculture, and the breeding of cattle: one of which (without saying any thing of hemp and flax, so necessary for our clothing) supplies us by corn, fruits, and pulse, with not only a plentiful, but delicious nourishment; and the other, besides its supply of exquisite meats to cover our tables, almost alone gives life to manufactures and trade, by the skins and stuffs it furnishes.

Princes are commonly desirous, and their interest certainly requires it, that the peasant, who, in a literal sense, sustains the heat and burden of the day, and pays so great a proportion of the national taxes, should meet with favour and encouragement. But the kind and good intentions of princes are too often defeated by the insatiable and merciless avarice of those who are appointed to collect their revenues. History has transmitted to us a fine saying of Tiberius on this head:—A præfect of Egypt having augmented the annual tribute of the province, and, doubtless, with the view of making his court to the emperor, remitted to him a sum much larger than was customary; that prince, who, in the beginning of his reign, thought, or at least spoke justly, answered, *That it was his design not to slay, but to shear his sheep.\**



## CHAPTER VI.

## OF THE FERTILITY OF EGYPT.

UNDER this head, I shall treat only of some plants peculiar to Egypt, and of the abundance of corn which it produced.

Papyrus. This is a plant from the root of which shoot out a great many triangular stalks, to the height of six or seven cubits. The ancients† writ at first upon palm-leaves, next on the inside

\* Xiphilin. in apophthegm. Tib. Cæs.

Κείσθαι μου τὰ πρόβατα, ἀλλ' οὐκ ἐπορεύσθαι βούλομαι

† Plin. l. xiii. c. 11.



of the bark of trees, from whence the word *liber*, or book, is derived; after that, upon tables covered over with wax, on which the characters were impressed with an instrument called *Stylus*, sharp-pointed at one end to write with, and flat at the other, to efface what had been written; which gave occasion to the following expression of Horace:

Sæpe stylum veritas, iterum quæ digna legi sint  
Scripturus:

Sat. lib. i. x. ver. 72.

Oft turn your style, if you desire to write  
Things that will bear a second reading—

The meaning of which is, that a good performance is not to be expected without many erasures and corrections. At last the use of paper\* was introduced, and this was made of the bark of Papyrus, divided into thin flakes or leaves, which were very proper for writing: and this Papyrus was likewise called Byblus:

Nondum fluminea Memphis, contexere byblos  
Noverat.—*J. ucan.*

Memphis as yet knew not to form in leaves  
The watery byblos.

Pliny calls it a wonderful invention,† so useful to life that it preserves the memory of great actions, and immortalizes those who achieved them. Varro ascribes this invention to Alexander the Great, when he built Alexandria; but he had only the merit of making paper more common, for the invention was of much greater antiquity. The same Pliny adds, that Eumenes, king of Pergamus, substituted parchment instead of paper; in emulation of Ptolemy, king of Egypt, whose library he was ambitious to excel by this invention, which had the advantage over paper. Parchment is the skin of a sheep, dressed and made fit to write upon. It was called Pergamenum from Pergamus, whose kings had the honour of the invention. All the ancient manuscripts are either upon parchment or vellum, which is calf-skin, and a great deal finer than the common parchment. It is very curious to see fine white paper wrought out of filthy rags picked up in the streets. The plant Papyrus was useful likewise for sails, tackling, clothes, coverlets,‡ &c.

Linum. Flax is a plant whose bark, full of fibres or strings, is useful in making fine linen. The method of making this linen in Egypt was wonderful, and carried to such perfection, that the threads which were drawn out of them, were almost too small for the observation of the sharpest eye. Priests were always habited in linen, and never in woollen; and all persons of distinction gene-

\* The Papyrus was divided into thin flakes (into which it naturally parted,) which being laid on a table, and moistened with the glutinous waters of the Nile, were afterwards pressed together, and dried in the sun.

† Postea promiscuè patuit usus rei, quæ constat immortalitas hominum. . . . Chartæ usu maxime humanitas constat in memoriâ.

‡ Plin. l. xix. c. i.



rally wore linen clothes. This flax formed a considerable branch of the Egyptian trade, and great quantities of it were exported into foreign countries. The manufacture of flax employed a great number of hands in Egypt, especially of the women, as appears from that passage of Isaiah, in which the prophet menaces Egypt with a drought of so terrible a nature, that it should interrupt every kind of labour: *Moreover, they that work in fine flax, and they that weave net-works, shall be confounded.\** We likewise find in Scripture, that one effect of the plague of hail called down by Moses upon Egypt,† was the destruction of all the flax which was then balled. This storm was in March.

**Byssus.** This was another kind of flax‡ extremely fine and delicate, which often received a purple dye. It was very dear; and none but rich and wealthy persons could afford to wear it. Pliny, who gives the first place to the Asbeston or Asbestinum (i. e. the incombustible flax,) places the Byssus in the next rank; and says, that the dress and ornaments of the ladies were made of it.§ It appears from the Holy Scriptures, that it was chiefly from Egypt that cloth made of this fine flax was brought: *Fine linen with brodered work from Egypt.||*

I take no notice of the Lotus, a very common plant, and in great request among the Egyptians, of whose berries in former times they made bread. There was another Lotus in Africa, which gave its name to the Lotophagi, or Lotus eaters, because they lived upon the fruit of this tree; which had so delicious a taste, if Homer may be credited, that it made those who ate it forget all the sweets of their native country, as Ulysses found to his cost in his return from Troy.¶

In general, it may be said, that the Egyptian pulse and fruits were excellent; and might, as Pliny observes,\*\* have sufficed singly for the nourishment of the inhabitants; such was their excellent quality, and so great their plenty. And indeed working men lived then almost upon nothing else, as appears from those who were employed in building the pyramids.

Besides these rural riches, the Nile, from its fish, and the fatness it gave to the soil for the feeding of cattle, furnished the

\* Isa. xix. 9.

† Exod. ix. 31.

‡ Plin. lib. xix. c. 1.

§ *Proximis Byssino mulierum maxime delictis genito: inventum jam est etiam [scilicet Linum] quod ignibus non absumitur, vivum id vocant, ardulesque in focis convictorum ex eo vidimus mappas, sordibus exustis splndescentes igni magis, quam possent aqua: l. c.* A flax is now found out, which is proof against the violence of fire; it is called living flax; and we have seen table napkins of it glowing in the fires of our dining rooms; and receiving a lustre and a cleanliness from flames, which no water could have given it.

|| Ezek. xxvii. 7.

¶ Τὴν δ' ἑστὶς λατοῖο φάγοι μελιδόξας παρὼν,

Οὐκ ἔτ' ἀπαγγέλλαι πάλιν ἦναι, οὐδέ νείσθαι. Odyss. ix. ver. 94, 95.

Μὴ τῷ τις λατοῖο φαγῶν, νείστοιο λάθεται. ver. 102.

\*\* *Egyptus frugum quidem fertilissima, sed ut propè sola illa carere possit, tanta est ciborum ex herbis abundantia. Plin. l. xxi. c. 15*



tables of the Egyptians with the most exquisite fish of every kind, and the most succulent flesh. This it was which made the Israelites so deeply regret the loss of Egypt, when they found themselves in the wilderness. *Who, say they, in a plaintive, and at the same time seditious tone, shall give us flesh to eat? We remember the flesh which we did eat in Egypt freely; the cucumbers, and the melons, and the leeks, and the onions, and the garlick.\* We sat by the flesh-pots, and we did eat bread to the full.†*

But the great and matchless wealth of Egypt arose from its corn, which, even in an almost universal famine, enabled it to support all the neighboring nations, as it particularly did under Joseph's administration. In later ages it was the resource and most certain granary of Rome and Constantinople. It is a well-known story, how a calumny raised against St. Athanasius, viz. of his having threatened to prevent in future the importation of corn into Constantinople from Alexandria, incensed the emperor Constantine against that holy bishop, because he knew that his capital city could not subsist without the corn which was brought to it from Egypt. The same reason induced all the emperors of Rome to take so great a care of Egypt, which they considered as the nursing mother of the world's metropolis.

Nevertheless, the same river, which enabled this province to subsist the two most populous cities in the world, sometimes reduced even Egypt itself to the most terrible famine; and it is astonishing that Joseph's wise foresight, which in fruitful years had made provision for seasons of sterility, should not have taught these so-much-boasted politicians, to adopt similar precautions against the changes and inconstancy of the Nile. Pliny, in his panegyric upon Trajan, paints with wonderful strength the extremity to which that country was reduced by a famine under that prince's reign, and his generous relief of it. The reader will not be displeased to read here an extract of it, in which a greater regard will be had to Pliny's thoughts than to his expressions.

The Egyptians, says Pliny, who gloried that they needed neither rain nor sun to produce their corn, and who believed they might confidently contest the prize of plenty with the most fruitful countries of the world, were condemned to an unexpected drought, and a fatal sterility, from the greatest part of their territories being deserted and left unwatered by the Nile, whose inundation is the source and sure standard of their abundance. They then implored that assistance from their prince, which they had been accustomed to expect only from their river.† The delay of their relief was no longer than that which employed a courier to bring the melancholy news to Rome; and one would have imagined, that this misfortune had befallen them only to display, with greater lustre, the

\* Numb. xi. 4, 5. † Exod. xvi. 3

† Inundatione, id est, ubertate regio fraudata, sic opem Cæsaris invocavit, ut solus annum suum.



generosity and goodness of Cæsar. It was an ancient and general opinion,\* that our city could not subsist without provisions drawn from Egypt. This vain and proud nation boasted, that, though conquered, they nevertheless fed their conquerors; that by means of their river, either abundance or scarcity was entirely in their own disposal. But we now have returned the Nile his own harvests, and given him back the provisions he sent us. Let the Egyptians be then convinced, by their own experience, that they are not necessary to us, and are only our vassals. Let them know that their ships do not so much bring us the provisions we stand in need of, as the tribute which they owe us. And let them never forget, that we can do without them, but that they can never do without us. This most fruitful province had been ruined, had it not worn the Roman chains. The Egyptians, in their sovereign, found a deliverer, and a father. Astonished at the sight of their granaries, filled without any labour of their own, they were at a loss to know to whom they owed this foreign and gratuitous plenty. The famine of a people, though at such a distance from us, yet so speedily stopped, served only to let them feel the advantage of living under our empire. The Nile may, in other times, have diffused more plenty on Egypt, but never more glory upon us.† May Heaven, content with this proof of the people's patience and the prince's generosity, restore for ever back to Egypt its ancient fertility!

Pliny's reproach to the Egyptians, for their vain and foolish pride with regard to the inundations of the Nile, points out one of their most peculiar characteristics, and recalls to my mind a fine passage of Ezekiel, where God thus speaks to Pharaoh, one of their kings: *Behold, I am against thee, Pharaoh, king of Egypt, the great dragon that lieth in the midst of his rivers, which hath said, My river is my own, and I have made it for myself.*‡ God perceived an insupportable pride in the heart of this prince: a sense of security and confidence in the inundations of the Nile, independent entirely on the influences of heaven; as though the happy effects of this inundation had been owing to nothing but his own care and labour, or those of his predecessors: *The river is mine, and I have made it.*

Before I conclude this second part, which treats of the manners of the Egyptians, I think it incumbent on me to bespeak the attention of my readers to different passages scattered in the history of Abraham, Jacob, Joseph, and Moses, which confirm and illustrate part of what we meet with in profane authors upon this subject. They will there observe the perfect polity which reigned in Egypt, both in the court and the rest of the kingdom; the vigilance of the

\* Percrebuerat antiquitus urbem nostram nisi opibus Ægypti all sustentarique non posse. Superbiebat ventosa et insolens natio, quæ d victorem quidem populum pasceret tamen, quodque in suo flumine, in suis manibus, vel abundantia nostra vel iames esset. Refudimus Nilo suas copias. Recepit frumenta quæ miserat, deportatasque menses revexit.

† Nilus Egypto quidem sæpe, sed gloria nostræ nunquam largior fluxit.

‡ Ezek. xlix. 3. 9



prince, who was informed of all transactions, had a regular council, a chosen number of ministers, armies ever well maintained and disciplined, both of horse, foot, and armed chariots; intendants in all the provinces; overseers or guardians of the public granaries; wise and exact dispensers of the corn lodged in them; a court composed of great officers of the crown, a captain of his guards, a chief cup-bearer, a master of his pantry; in a word, all things that compose a prince's household, and constitute a magnificent court. But above all these, the readers will admire the fear in which the threatenings of God were held,\* the inspector of all actions, and the judge of kings themselves; and the horror the Egyptians had for adultery, which was acknowledged to be a crime of so heinous a nature, that it alone was capable of bringing destruction on a nation.

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### PART III.

#### THE HISTORY OF THE KINGS OF EGYPT.

No part of ancient history is more obscure or uncertain, than that of the first kings of Egypt. This proud nation, fondly conceited of its antiquity and nobility, thought it glorious to lose itself in an abyss of infinite ages, which seemed to carry its pretensions backward to eternity. According to its own historians,† first gods, and afterwards demi-gods or heroes, governed it successively, through a series of more than twenty thousand years. But the absurdity of this vain and fabulous claim is easily discovered.

To gods and demi-gods, men succeeded as rulers or kings in Egypt, of whom Manetho has left us thirty dynasties or principalities. This Manetho was an Egyptian high priest, and keeper of the sacred archives of Egypt, and had been instructed in the Grecian learning: he wrote a history of Egypt, which he pretended to have extracted from the writings of Mercurius and other ancient memoirs, preserved in the archives of the Egyptian temples. He drew up this history under the reign, and at the command, of Ptolemy Philadelphus. If his thirty dynasties are allowed to be successive, they make up a series of time of more than five thousand three hundred years, to the reign of Alexander the Great; but this is a manifest forgery. Besides, we find in Eratosthenes,‡ who was invited to Alexandria by Ptolemy Euergetes, a catalogue of thirty-eight kings of Thebes, all different from those of Manetho. The clearing up of these difficulties has put the learned to a great deal of trouble and labour. The most effectual way to reconcile such contradictions, is to suppose, with almost all the modern writers upon this subject, that the kings of these different dynasties

\* Gen. xli. 10—20.

† Diocl. l. i. p. 41.

‡ An historian of Cyrena.



did not reign successively after one another, but many of them at the same time, and in different countries of Egypt. There were in Egypt four principal dynasties; that of Thebes, of Thin, of Memphis, and of Tanis. I shall not here give my readers a list of the kings who have reigned in Egypt, of most of whom we have only the names transmitted to us. I shall only take notice of what seems to me most proper, to give youth the necessary light into this part of history, for whose sake principally I engaged in this undertaking; and I shall confine myself chiefly to the memoirs left us by Herodotus and Diodorus Siculus, concerning the Egyptian kings, without even scrupulously preserving the exactness of succession, at least in the early part of the monarchy, which is very obscure; and without pretending to reconcile these two historians. Their design, especially that of Herodotus, was not to lay before us an exact series of the kings of Egypt, but only to point out those princes whose history appeared to them most important and instructive. I shall follow the same plan, and hope to be forgiven, for not having involved either myself or my readers in a labyrinth of almost inextricable difficulties, from which the most able can scarce disengage themselves, when they pretend to follow the series of history, and reduce it to fixed and certain dates. The curious may consult the learned pieces,\* in which this subject is treated in all its extent.

I am to promise, that Herodotus, upon the credit of the Egyptian priests whom he had consulted; gives us a great number of oracles and singular incidents, all which, though he relates them as so many facts, the judicious reader will easily discover to be what they really are; I mean, fictions.

The ancient history of Egypt comprehends 2158 years, and is naturally divided into three periods.

The first begins with the establishment of the Egyptian monarchy, by Menes, or Misraim, the son of Cham,† in the year of the world 1816; and ends with the destruction of that monarchy by Cambyzes, king of Persia, in the year of the world 3479. This first period contains 1663 years.

The second period is intermixed with the Persian and Grecian history, and extends to the death of Alexander the Great, which happened in the year 3681, and consequently includes 202 years.

The third period is that in which a new monarchy was formed in Egypt by the Lagidæ, or Ptolemies, descendants from Lagus; to the death of Cleopatra, the last queen of Egypt, in 3974; and this last comprehends 293 years.

I shall now treat only of the first period, reserving the two others for the æras to which they belong.

\* Sir John Marsham's Canon Chronic.; Father Pesron; the Dissertations of F. Tournemine, and Abbé Sevin, &c. † Or Ham.



*The Kings of Egypt.*

A. M. 1816. **MENES.** Historians are unanimously agreed, that Ant. J. C. 2188. Menes was the first king of Egypt. It is pretended, and not without foundation, that he is the same with Misraim, the son of Cham.

Cham was the second son of Noah. When the family of the latter, after the extravagant attempt of building the tower of Babel, dispersed themselves into different countries, Cham retired to Africa; and it doubtless was he who afterwards was worshipped as a god, under the name of Jupiter Ammon. He had four children, Chus,\* Misraim, Phut, and Canaan. Chus settled in Ethiopia; Misraim in Egypt, which generally is called in Scripture after his name, and by that of Cham† his father; Phut took possession of that part of Africa which lies westward of Egypt; and Canaan, of the country which afterwards bore his name. The Canaanites are certainly the same people who are called almost always Phœnicians by the Greeks, of which foreign name no reason can be given, any more than the oblivion of the true one.

I return to Misraim. He is allowed‡ to be the same with Menes, whom all historians declare to be the first king of Egypt, the institutor of the worship of the gods, and of the ceremonies of the sacrifices.

**BUSIRIS**, some ages after him, built the famous city of Thebes, and made it the seat of his empire. We have elsewhere taken notice of the wealth and magnificence of this city. This prince is not to be confounded with Busiris, so infamous for his cruelties.

**OSYMANDIAS.** Diodorus† gives a very particular description of many magnificent edifices, raised by this king; one of which was adorned with sculptures and paintings of exquisite beauty, representing his expedition against the Bactrians, a people of Asia, whom he had invaded with four hundred thousand foot and twenty thousand horse. In another part of the edifice was exhibited an assembly of the judges, whose president wore, on his breast, a picture of Truth, with her eyes shut, and himself was surrounded with books; an emphatic emblem, denoting that judges ought to be perfectly versed in the laws, and impartial in the administration of them.

The king likewise was painted here, offering to the gods gold and silver, which he drew every year from the mines of Egypt, amounting to the sum of sixteen millions.||

Not far from hence was seen a magnificent library, the oldest mentioned in history. Its title or inscription on the front was

\* Or Cush, Gen. x. 6.

† The footsteps of its old name (Mesraim) remain to this day among the Arabians, who call it Mesre; by the testimony of Plutarch it was called *Χημία*, Chemia, by an easy corruption of Chomia, and this for Cham, or Ham.

‡ Herod. l. ii. p. 99. Diod. l. i. p. 43.

§ Diod. l. i. p. 44, 45

|| Three thousand two hundred myriads of Mina.



*The office, or treasury, of remedies for the diseases of the soul.* Near it were placed statues, representing all the Egyptian gods, to each of whom the king made suitable offerings : by which he seemed to be desirous of informing posterity that his life and reign had been crowned with piety to the gods, and justice to men.

His Mausoleum displayed uncommon magnificence : it was encompassed with a circle of gold, a cubit in breadth, and 365-cubits in circumference ; each of which showed the rising and setting of the sun, moon, and the rest of the planets. For, so early as this king's reign, the Egyptians divided the year into twelve months, each consisting of thirty days ;\* to which they added every year five days and six hours. The spectator did not know which to admire most in this stately monument, whether the richness of its materials, or the genius and industry of the artists.

**UCHOREUS**, one of the successors of Osymandyas, built the city of Memphis.† This city was 150 furlongs, or more than seven leagues in circumference, and stood at the point of the Delta, in that part where the Nile divides itself into several branches, or streams. Southward from the city, he raised a lofty mole. On the right and left he dug very deep moats to receive the river. These were faced with stone, and raised, near the city, by strong causeys ; the whole designed to secure the city from the inundations of the Nile, and the incursions of the enemy. A city so advantageously situated, and so strongly fortified, that it was almost the key of the Nile, and by this means commanded the whole country, became soon the usual residence of the Egyptian kings. It kept possession of this honour, till Alexandria was built by Alexander the Great.

**MÆRIS**. This king made the famous lake which went by his name, and whereof mention has been already made.

**A. M. 1920.** Egypt had long been governed by its native princes, **Ant. J. C. 2034.** when strangers, called Shepherd-kings (Hycsos in the Egyptian language,) from Arabia or Phœnicia, invaded and seized a great part of Lower Egypt, and Memphis itself ; but Upper Egypt remained unconquered, and the kingdom of Thebes existed till the reign of Sesøstris. These foreign princes governed about 260 years.

**A. M. 2084.** Under one of these princes, called Pharaoh in **Ant. J. C. 1920.** Scripture‡ (a name common to all the kings of Egypt,) Abraham arrived there with his wife Sarah, who was exposed to great hazard, on account of her exquisite beauty, which reaching the princes ear, she was by him taken from Abraham, upon the supposition that she was not his wife, but only his sister.

**A. M. 2179.** **THETHMOSIS**, or Amosis, having expelled the Shep-  
**Ant. J. C. 1625.** herd-kings, reigned in Lower Egypt.

**A. M. 2276.** Long after his reign, Joseph was brought a slave  
**Ant. J. C. 1728.** into Egypt, by some Ishmaelitic merchants ; sold to



Potiphar; and by a series of wonderful events, enjoyed the supreme authority, by his being raised to the chief employment of the kingdom. I shall pass over his history, as it is so universally known. But I must take notice of a remark of Justin (the epitomizer of Trogus Pompeius,\* an excellent historian of the Augustan age,) viz. that Joseph, the youngest of Jacob's children, whom his brethren, through envy, had sold to foreign merchants, being endowed from heaven with the interpretation of dreams,† and a knowledge of futurity, preserved, by his uncommon prudence Egypt from the famine with which it was menaced, and was extremely caressed by the king.

A. M. 2398. Jacob also went into Egypt with his whole family Ant. J. C. 1706. which met with the kindest treatment from the Egyptians, whilst Joseph's important services were fresh in their memories. But after his death, say the Scriptures, *there arose up a new king, which knew not Joseph.*‡

A. M. 2427. RAMESES-MIAMUM, according to archbishop Usher, Ant. J. C. 1577. was the name of this king, who is called Pharaoh in Scripture. He reigned sixty-six years, and oppressed the Israelites in a most grievous manner. *He set over them task-masters, to afflict them with their burdens, and they built for Pharaoh treasure-cities, Pithom and Raamses:§—and the Egyptians made the children of Israel to serve with rigour; and they made their lives bitter with hard bondage, in mortar, and in brick, and in all manner of service in the field; all their service wherein they made them serve, was with rigour.*|| This king had two sons, Amenophis and Busiris.

A. M. 2494. AMENOPHIS, the eldest, succeeded him. He was Ant. J. C. 1510. the Pharaoh, under whose reign the Israelites departed out of Egypt, and was drowned in passing the Red Sea.

A. M. 2513. Father Tournemine makes Sesostris, of whom we Ant. J. C. 1491. shall speak immediately, the Pharaoh who raised the persecution against the Israelites, and oppressed them with the most painful toils. This is exactly agreeable to the account given by Diodorus, of this prince, who employed in his Egyptian works only foreigners; so that we may place the memorable event of the passage of the Red Sea, under his son Pheron;¶ and the characteristic of impiety ascribed to him by Herodotus, greatly strengthens the probability of this conjecture. The plan I have proposed to follow in this history, excuses me from entering into chronological discussions.

\* Lib. xixvi. c. 2.

† Justin ascribes this gift of heaven to Joseph's skill in magical arts: *Cum magicas sibi artes (Egypti sc.) solerti ingenio percipisset, &c.*

‡ Exod. i. 8.

§ Heb. *urbes thesaurorum*. LXX. *urbes munitionis*. These cities were appointed to preserve, as in a storehouse, the corn, oil, and other products of Egypt *Fatab.*

|| Exod. i. 11. 13, 14.

¶ This name bears a great resemblance to Pharaoh which was common to the Egyptian kings.



Diodorus,\* speaking of the Red Sea, has made one remark very worthy our observation: A tradition (says that historian) has been transmitted through the whole nation, from father to son, for many ages, that once an extraordinary ebb dried up the sea, so that its bottom was seen; and that a violent flow immediately after brought back the waters to their former channel.—It is evident, that the miraculous passage of Moses over the Red Sea is here hinted at; and I make this remark, purposely to admonish young students not to slip over, in their perusal of authors, these precious remains of antiquity; especially when they bear, like this passage, any relation to religion.

Archbishop Usher says, that Amenophis left two sons, one called Sesothis, or Sesostris, and the other Armais. The Greeks call him Belus, and his two sons Egyptus and Danaus.

SESOSTRIS† was not only one of the most powerful kings of Egypt, but one of the greatest conquerors that antiquity boasts of.

His father, whether by inspiration, caprice, or, as the Egyptians say, by the authority of an oracle, formed a design of making his son a conqueror. This he set about after the Egyptian manner, that is, in a great and noble way. All the male children, born the same day with Sesostris, were, by the king's order, brought to court. Here they were educated as if they had been his own children, with the same care bestowed on Sesostris, with whom they were brought up. He could not possibly have given him more faithful ministers, nor officers who more zealously desired the success of his arms. The chief part of their education was, the inuring them, from their infancy, to a hard and laborious life, in order that they might one day be capable of sustaining with ease the toils of war. They were never suffered to eat, till they had run, on foot or horseback, a considerable race. Hunting was their most common exercise.

Ælian remarks,‡ that Sesostris was taught by Mercury, who instructed him in politics, and the art of government. This Mercury is he whom the Greeks called Trismegistus, i. e. thrice great. Egypt, his native country, owes to him the invention of almost every art. The two books, which go under his name, bear such evident characters of novelty, that the forgery is no longer doubted. There was another Mercury, who also was very famous amongst the Egyptians for his rare knowledge; and of much greater antiquity than he of whom we have been speaking. Jamblicus, a priest of Egypt, affirms, that it was customary with the Egyptians to affix the name of Hermes, or Mercury, to all the new books or inventions that were offered to the public.

When Sesostris was more advanced in years, his father sent him against the Arabians, in order to acquire military knowledge

\* Lib. iii. p. 74. † Herod. i. li. cap. 102. 110. Diod. l. i. p. 48. 54.

‡ Τα νοήματα τριμυθώνων, lib. xii. c. 4.



Here the young prince learned to bear hunger and thirst; and subdued a nation which till then had never been conquered. The youths educated with him attended him in all his campaigns.

Accustomed by this conquest to martial toils, he was next sent by his father to try his fortune westward. He invaded Libya, and subdued the greatest part of that vast country.

A. M. 2513. **SESOSTRIS.** During this expedition his father died, Ant. J. C. 1491. and left him capable of attempting the greatest enterprises. He formed no less a design than that of the conquest of the world. But before he left his kingdom, he provided for his domestic security, in winning the hearts of his subjects by his generosity, justice, and a popular and obliging behaviour. He was no less studious to gain the affection of his officers and soldiers, whom he wished to be ever ready to share the last drop of their blood in his service; persuaded that his enterprises would all be unsuccessful, unless his army should be attached to his person by all the ties of esteem, affection, and interest. He divided the country into thirty-six governments (called Nomi,) and bestowed them on persons of merit, and the most approved fidelity.

In the mean time he made the requisite preparations, levied forces, and headed them with officers of the greatest bravery and reputation, and these were taken chiefly from among the youths who had been educated with him. He had seventeen hundred of these officers, who were all capable of inspiring his troops with resolution, a love of discipline, and a zeal for the service of their prince. His army consisted of six hundred thousand foot, and twenty-four thousand horse, besides twenty-seven thousand armed chariots.

He began his expedition by invading Ethiopia, situated on the south of Egypt. He made it tributary; and obliged the nations of it to furnish him annually with a certain quantity of ebony, ivory, and gold.

He had fitted out a fleet of four hundred sail, and ordering it to advance to the Red Sea, made himself master of the isles and cities lying on the coasts of that sea. He himself heading his land army, over-ran and subdued Asia with amazing rapidity, and advanced farther into India than Hercules, Bacchus, and in after times Alexander himself had ever done; for he subdued the countries beyond the Ganges, and advanced as far as the Ocean. One may judge from hence how unable the more neighbouring countries were to resist him. The Scythians, as far as the river Tanais, as well as Armenia and Cappadocia, were conquered. He left a colony in the ancient kingdom of Colchos, situated to the east of the Black Sea, where the Egyptian customs and manners have been ever since retained. Herodotus saw in Asia Minor, from one sea to the other, monuments of his victories. In several countries was read the following inscription engraven on pillars: *Sesostris, king of kings, and lord of lords, subdued this country by the power of his arms*



Such pillars were found even in Thrace, and his empire extended from the Ganges to the Danube. In his expeditions, some nations bravely defended their liberties, and others yielded them up without making the least resistance. This disparity was denoted by him in hieroglyphical figures, on the monuments, erected to perpetuate the remembrance of his victories, agreeable to the Egyptian practice.

The scarcity of provisions in Thrace stopped the progress of his conquests, and prevented his advancing farther in Europe. One remarkable circumstance is observed in this conqueror, who never once thought, as others had done, of preserving his acquisitions; but contenting himself with the glory of having subdued and despoiled so many nations, after having made wild havoc up and down the world for nine years, he confined himself almost within the ancient limits of Egypt, a few neighbouring provinces excepted; for we do not find any traces or footsteps of this new empire, either under himself or his successors.

He returned therefore laden with the spoils of the vanquished nations, dragging after him a numberless multitude of captives, and covered with greater glory than any of his predecessors; that glory I mean which employs so many tongues and pens in its praise; which consists in invading a great number of provinces in a hostile way, and is often productive of numberless calamities. He rewarded his officers and soldiers with a truly royal magnificence, in proportion to their rank and merit. He made it both his pleasure and duty, to put the companions of his victory in such a condition as might enable them to enjoy, during the remainder of their days, a calm and easy repose, the just reward of their past toils.

With regard to himself, for ever careful of his own reputation, and still more of making his power advantageous to his subjects, he employed the repose which peace allowed him, in raising works that might contribute more to the enriching of Egypt, than the immortalizing his name; works, in which the art and industry of the workmen were more, admired than the immense sums which had been expended on them.

A hundred famous temples, raised as so many monuments of gratitude to the tutelar gods of all the cities, were the first, as well as the most illustrious testimonies of his victories; and he took care to publish in the inscriptions on them, that these mighty works had been completed without burdening any of his subjects. He made it his glory to be tender of them, and to employ only captives in these monuments of his conquest. The Scriptures take notice of something like this, where they speak of the buildings of Solomon.\* But he prided himself particularly in adorning and enriching the temple of Vulcan at Pelusium, in acknowledgment of the protection which he fancied that god had bestowed on him, when, on his return from his expeditions, his brother had a design of

\* 2 Chron. viii. 9: But of the children of Israel did Solomon make no servants for his work.



destroying him in that city, with his wife and children, by setting fire to the apartment where he then lay.

His great work was, the raising, in every part of Egypt, a considerable number of high banks, or moles, on which new cities were built, in order that these might be a security for men and beasts during the inundations of the Nile.

From Memphis, as far as the sea, he cut, on both sides of the river, a great number of canals, for the conveniency of trade, and the conveying of provisions, and for the settling an easy correspondence between such cities as were most distant from one another. Besides the advantages of traffic, Egypt was, by these canals, made inaccessible to the cavalry of its enemies, which before had so often harassed it by repeated incursions.

He did still more. To secure Egypt from the inroads of its nearer neighbours, the Syrians and Arabians, he fortified all the eastern coast from Pelusium to Heliopolis, that is, for upwards of seven leagues.\*

Sesostris might have been considered as one of the most illustrious and most boasted heroes of antiquity, had not the lustre of his warlike actions, as well as his pacific virtues, been tarnished by a thirst of glory, and a blind fondness for his own grandeur, which made him forget that he was a man. The kings and chiefs of the conquered nations came, at stated times, to do homage to their victor, and pay him the appointed tribute. On every other occasion, he treated them with sufficient humanity and generosity. But when he went to the temple, or entered his capital, he caused these princes to be harnessed to his car, four abreast, instead of horses; and valued himself upon his being thus drawn by the lords and sovereigns of other nations. What I am most surprised at, is, that Diodorus should rank this foolish and inhuman vanity among the most shining actions of this prince.

Being grown blind in his old age, he died by his own hands, after having reigned thirty-three years, and left his kingdom infinitely rich. His empire, nevertheless, did not reach beyond the fourth generation. But there still remained, so low as the reign of Tiberius, magnificent monuments, which showed the extent of Egypt under Sesostris,† and the immense tributes which were paid to it.‡

I now go back to some facts which took place in this period, but which were omitted, in order that I might not break the thread of the history, and now I shall but barely mention them.

A. M. 2448. About the æra in question, the Egyptians settled themselves in divers parts of the earth. The colony, which Ce-

\* 150 stadia, about 18 miles English.

† Tacit. Ann. l. ii. c. 60.

‡ *Legabantur indicta gentibus tributa—haud minus magnifica quam nunc vi Parthorum aut potentia Romana jubentur*—Inscribed on pillars, were read the tributes imposed on vanquished nations, which were not inferior to those now paid to the Parthian and Roman powers.



crops led out of Egypt, built twelve cities, or rather as many towns, of which he composed the kingdom of Athens.

We observed, that the brother of Sesostris, called by the Greeks Danaus, had formed a design to murder him, on his re-

A. M. 2530. turn to Egypt, after his conquest. But being defeated in his horrid project, he was obliged to fly. He thereupon returned to Peloponnesus, where he seized upon the kingdom of Argos, which had been founded about four hundred years before by Inachus.

A. M. 2533. **BUSIRIS**, brother of Amenophis, so infamous among the ancients for his cruelties, exercised his tyranny at that time on the banks of the Nile; and barbarously murdered all foreigners who landed in his country: this was probably during the absence of Sesostris.

A. M. 2549. About the same time, Cadmus brought from Syria into Greece the invention of letters. Some pretend, that these characters or letters were Egyptian, and that Cadmus himself was a native of Egypt, and not of Phœnicia; and the Egyptians, who ascribe to themselves the invention of every art, and boast a greater antiquity than any other nation, give to their Mercury the honour of inventing letters. Most of the learned agree,\* that Cadmus carried the Phœnician or Syrian letters into Greece, and that those letters were the same as the Hebraic; the Hebrews, who formed but a small nation, being comprehended under the general name of Syrians. Joseph Scaliger, in his notes on the Chronicon of Eusebius, proves, that the Greek letters, and those of the Latin alphabet formed from them, derive their original from the ancient Phœnician letters, which are the same with the Samaritan, and were used by the Jews before the Babylonish captivity. Cadmus carried only sixteen letters into Greece,† eight others being added afterwards.

I return to the history of the Egyptian kings, whom I shall hereafter rank in the same order as Herodotus has assigned to them.

A. M. 2547. **PERON** succeeded Sesostris in his kingdom, but Ant. J. C. 1457. not in his glory. Herodotus‡ relates but one action of his, which shows how greatly he had degenerated from the religious sentiments of his father. In an extraordinary inundation of the Nile, which exceeded eighteen cubits, this prince, enraged at the wild havoc which was made by it, threw a javelin at the river, as if he intended thereby to chastise its insolence; but was himself

\* The reader may consult, on this subject, two learned dissertations of Abbé Renau-dot, inserted in the second volume of the History of the Academy of Inscriptions.

† The sixteen letters brought by Cadmus into Greece, are α, β, γ, δ, ε, ζ, η, θ, ι, κ, λ, μ, ν, ο, π, ρ, σ, τ, υ. Palamedes, at the siege of Troy, i. e. upwards of two hundred and fifty years lower than Cadmus, added the four following, ξ, θ, φ, χ, and Simonides, a long time after, invented the four others, namely, ς, ω, ϛ, ψ.

‡ Herod. l. ii. c. 111. Diocl. l. i. p. 54.



immediately punished for his impiety, if the historian may be credited, with the loss of sight.

A. M. 2800. \***PROTEUS.** †He was of Memphis, where, in Herodotus's time, his temple was still standing, in which was a chapel dedicated to Venus the stranger. It is conjectured that this Venus was Helen. For in the reign of this monarch, Paris the Trojan, returning home with Helen, whom he had stolen, was driven by a storm into one of the mouths of the Nile, called Canopic; and from thence was conducted to Proteus at Memphis, who reproached him in the strongest terms for his base perfidy and guilt, in stealing the wife of his host, and with her all the effects in his house. He added, that the only reason why he did not punish him with death (as his crime deserved) was, because the Egyptians were careful not to imbrue their hands in the blood of strangers: that he would keep Helen, with all the riches that were brought with her, in order to restore them to their lawful owner: that as for himself (Paris,) he must either quit his dominions in three days, or expect to be treated as an enemy. The king's order was obeyed. Paris continued his voyage, and arrived at Troy, whither he was closely pursued by the Grecian army. The Greeks summoned the Trojans to surrender Helen, and with her all the treasures of which her husband had been plundered. The Trojans answered, that neither Helen, nor her treasures, were in their city. And indeed, was it at all likely, says Herodotus, that Priam, who was so wise an old prince, should choose to see his children and country destroyed before his eyes, rather than give the Greeks the just and reasonable satisfaction they desired? But it was to no purpose for them to affirm with an oath that Helen was not in their city; the Greeks, being firmly persuaded that they were trifled with, persisted obstinately in their unbelief: the deity, continues the same historian, being resolved, that the Trojans, by the total destruction of their city and empire, should teach the affrighted world this lesson: †**THAT GREAT CRIMES ARE ATTENDED WITH AS GREAT AND SIGNAL PUNISHMENTS FROM THE OFFENDED GODS.** Menelaus, on his return to Troy, called at the court of king Proteus,

\* Herod. l. ii. c. 112. 120.

† I do not think myself obliged to enter here into a discussion, which would be attended with very perplexing difficulties, should I pretend to reconcile the series, or succession of the kings, as given by Herodotus, with the opinion of archbishop Usher. This last supposes, with many other learned men, that Sesostris is the son of that Egyptian king who was drowned in the Red Sea, whose reign must consequently have begun in the year of the world 2513, and continued till the year 2547, since it lasted thirty-three years. Should we allow fifty years to the reign of Pheron his son, there would still be an interval of above two hundred years between Pheron and Proteus, who, according to Herodotus, was the immediate successor of the former; since Proteus lived at the time of the siege of Troy, which, according to Usher, was taken, An. Mun. 2820. I know not whether his almost total silence on the Egyptian kings after Sesostris, was owing to his sense of this difficulty. I suppose a long interval to have occurred between Pheron and Proteus: accordingly, Diodorus (lib. i. p. 54.) fills it up with a great many kings: and the same must be said of some of the following kings.

‡ Ὅς τῶν μεγάλων ἁδικημάτων μεγάλαι εἰσὶ καὶ αἱ τιμωρίαι παρὰ τῶν θεῶν.



who restored him Helen, with all her treasure. Herodotus proves, from some passages in Homer, that the voyage of Paris to Egypt was not unknown to this poet.

**RHAMPSINITUS.** What is related by Herodotus\* concerning the treasury built by this king, who was the richest of all his predecessors, and his descent into hell, has so much the air of romance and fiction, as to deserve no mention here.

Till the reign of this king, there had been some shadow, at least, of justice and moderation in Egypt; but in the two following reigns, violence and cruelty usurped their place.

**CHEOPS and CEPHREN.** These two princes,† who were truly brothers by the similitude of their manners, seemed to have vied with each other which of them should distinguish himself most, by a barefaced impiety towards the gods, and a barbarous inhumanity to men. Cheops reigned fifty years, and his brother Cephron fifty-six years after him. They kept the temples shut during the whole time of their long reigns; and forbid the offering of sacrifices under the severest penalties. On the other hand, they oppressed their subjects by employing them in the most grievous and useless works; and sacrificed the lives of numberless multitudes of men, merely to gratify a senseless ambition of immortalizing their names by edifices of an enormous magnitude, and a boundless expense. It is remarkable, that those stately pyramids, which have so long been the admiration of the whole world, were the effect of the irreligion and merciless cruelty of those princes.

**MYCERINUS.** He was the son of Cheops,‡ but of a character opposite to that of his father. So far from walking in his steps, he detested his conduct, and pursued quite different measures. He again opened the temples of the gods, restored the sacrifices, did all that lay in his power to comfort his subjects, and make them forget their past miseries; and believed himself set over them for no other purpose but to exercise justice, and to make them taste all the blessings of an equitable and peaceful administration. He heard their complaints, dried their tears, alleviated their misery, and thought himself not so much the master as the father of his people. This procured him the love of them all. Egypt resounded with his praises, and his name commanded veneration in all places.

One would naturally conclude, that so prudent and humane a conduct must have drawn down on Mycerinus the protection of the gods. But it happened far otherwise. His misfortunes began from the death of a darling and only daughter, in whom his whole felicity consisted. He ordered extraordinary honours to be paid to her memory, which were still continued in Herodotus's time. This historian informs us, that in the city of Sais, exquisite odours were burnt, in the day-time, at the tomb of this princess; and that during the night a lamp was kept constantly burning.

\* L. ii. c. 121. 123.  
† L. ii. p. 139, 140. Diod. p. 58.

† Herod. l. i. c. 124. 128. Diod. l. i. p. 57.

‡ Herod.



He was told by an oracle, that his reign would continue but seven years. And as he complained of this to the gods, and inquired the reason, why so long and prosperous a reign had been granted to his father and uncle, who were equally cruel and impious, whilst his own, which he had endeavoured so carefully to render as equitable and mild as it was possible for him to do, should be so short and unhappy; he was answered, that these were the very causes of it, it being the will of the gods to oppress and afflict Egypt during the space of one hundred and fifty years, as a punishment for its crimes; and that his reign, which was to have been like those of the preceding monarchs, of fifty years' continuance, was shortened on account of his too great lenity. Mycerinus likewise built a pyramid, but much inferior in dimensions to that of his father.

**ASychis.** He enacted the law relating to loans,\* which forbade a son to borrow money, without giving the dead body of his father by way of security for it. The law added, that in case the son took no care to redeem his father's body by restoring the loan, both himself and his children should be deprived for ever of the rites of sepulture.

He valued himself for having surpassed all his predecessors, by the building a pyramid of brick, more magnificent, if this king was to be credited, than any hitherto seen. The following inscription, by its founder's order, was engraved upon it: COMPARE ME NOT WITH PYRAMIDS BUILT OF STONE: WHICH I AS MUCH EXCEL AS JUPITER DOES ALL THE OTHER GODS.†

If we suppose the six preceding reigns (the exact duration of some of which is not fixed by Herodotus) to comprise one hundred and seventy years, there will remain an interval of near three hundred years to the reign of Sabachus the Ethiopian. In this interval I place a few circumstances related in Holy Scripture.

A. M. 2991. **PHARAOH**, king of Egypt, gave his daughter in marriage to Solomon, king of Israel;‡ who received her in that part of Jerusalem called the city of David, till he had built her a palace.

A. M. 3026. **SESACH**, or Shishak, otherwise called Sesonchis.

It was to him that Jeroboam fled,§ to avoid the wrath of Solomon, who intended to kill him. He abode in Egypt till Solomon's death, and then returned to Jerusalem, when, putting himself at the head of the rebels, he won from Rehoboam, the son of Solomon, ten tribes, over whom he declared himself king.

A. M. 3033. This Sesach, in the fifth year of the reign of Rehoboam, marched against Jerusalem, because the

\* Herod. l. ii. c. 136.

† The remainder of the inscription, as we find it in Herodotus, is—for men plunging long poles down to the bottom of the lake, drew bricks *πλινθους σίγουσαν*) out of the mud which stuck to them, and gave me this form.

‡ 1 Kings, iii. 1.

§ 1 Kings xi. 40. and xii.



Jews had transgressed against the Lord. He came with twelve hundred chariots of war, and sixty thousand horse.\* He had brought numberless multitudes of people, who were all Libyans, Troglodytes, and Ethiopians.† He made himself master of all the strongest cities of Judah, and advanced as far as Jerusalem. Then the king and the princes of Israel having humbled themselves, and implored the protection of the God of Israel, God told them by his prophet Shemaiah, that, because they humbled themselves, he would not utterly destroy them as they had deserved; but that they should be the servants of Sesach: in order that they might know the difference of *his service and the service of the kingdoms of the country.*‡ Sesach retired from Jerusalem, after having plundered the treasures of the house of the Lord, and of the king's house; he carried off every thing with him, and even also the 300 shields of gold which Solomon had made.

A. M. 3063. ZERAH, king of Ethiopia, and doubtless of Egypt Ant. J. C. 941. at the same time, made war upon Asa king of Judah.§ His army consisted of a million of men, and three hundred chariots of war. Asa marched against him, and drawing up his army in order of battle, in full reliance on the God whom he served: *Lord, says he, it is nothing for thee to help, whether with many, or with them that have no power. Help us, O Lord our God, for we rest on thee, and in thy name we go against this multitude; O Lord, thou art our God, let not man prevail against thee.* A prayer offered up with such strong faith was heard. God struck the Ethiopians with terror; they fled, and all were irrevocably defeated, being *destroyed before the Lord, and before his host.*

ANYSIS. He was blind,|| and under his reign SABACHUS, king of Ethiopia, being encouraged by an oracle, entered Egypt with a numerous army, and possessed himself of it. He reigned with great clemency and justice. Instead of putting to death such criminals as had been sentenced to die by the judges, he made them repair the causeys on which the respective cities to which they belonged were situated. He built several magnificent temples, and, among the rest, one in the city of Bubastus, of which Herodotus gives a long and elegant description. After a reign of fifty years, which was the time appointed by the oracle, he retired voluntarily to his old kingdom of Ethiopia; and left the throne of Egypt to

A. M. 3279. Anysis, who, during this time, had concealed himself Ant. J. C. 725. in the fens. It is believed that this Sabachus was the same with So, whose aid was implored by Hoshea, king of Israel, against Salmaneser, king of Assyria.¶

A. M. 3285. SETHON. He reigned fourteen years. He is the Ant. J. C. 719. same with Sevechus, the son of Sabacon, or So, the

\* 2 Chron. xli. 1—9

† The English version of the Bible says, The Libyans, the Sukkims, and the Ethiopians.

‡ Or, of the kingdoms of the earth.

§ 2 Chron. xiv. 9—13.

|| Herod. l. i. cap. 137. Diod. l. i. p. 50. ¶ 2 Kings, xvii. 4



Ethiopian, who reigned so long over Egypt. This prince, so far from discharging the functions of a king, was ambitious of those of a priest; causing himself to be consecrated high-priest of Vulcan. Abandoning himself entirely to superstition, he neglected to defend his kingdom by force of arms; paying no regard to military men, from a firm persuasion that he should never have occasion for their assistance: he therefore was so far from endeavouring to gain their affections, that he deprived them of their privileges, and even dispossessed them of the revenues of such lands as his predecessors had given them.

He was soon made sensible of their resentment in a war that broke out suddenly, and from which he delivered himself solely by a miraculous protection, if Herodotus may be credited, who intermixes his account of this war with a great many fabulous particulars. Sennacherib (so Herodotus calls this prince,) king of the Arabians and Assyrians, having entered Egypt with a numerous army, the Egyptian officers and soldiers refused to march against him. The high-priest of Vulcan, being thus reduced to the greatest extremity, had recourse to his god, who bid him not despond, but march courageously against the enemy with the few soldiers he could raise. Sethon obeyed. A small number of merchants, artificers, and others, who were the dregs of the populace, joined him; and with this handful of men, he marched to Pelusium, where Sennacherib had pitched his camp. The night following, a prodigious multitude of rats entered the camp of the Assyrians, and gnawing all their bowstrings, and the thongs of their shields, rendered them incapable of making the least defence. Being disarmed in this manner, they were obliged to fly; and they retreated with the loss of a great part of their forces. Sethon, when he returned home, ordered a statue of himself to be set up in the temple of Vulcan, holding in his right hand a rat, and these words to be inscribed thereon: LET THE MAN WHO BEHOLDS ME LEARN TO REVERENCE THE GODS.\*

It is very obvious that this story, as related here from Herodotus, is an alteration of that which is told in the Second Book of Kings.† We there see, that Sennacherib king of the Assyrians, having subdued all the neighbouring nations, and made himself master of all the other cities of Judah, resolved to besiege Hezekiah in Jerusalem, his capital city. The ministers of this holy king, in spite of his opposition, and the remonstrances of the prophet Isaiah, who promised them, in God's name, a sure and certain protection, provided they would trust in him only, sent secretly to the Egyptians and Ethiopians for succour. Their armies, being united, marched to the relief of Jerusalem at the time appointed, and were met and vanquished by the Assyrians in a pitched battle. He pursued them into Egypt, and entirely laid waste the country. At his re-

\* 'Ες τὰς τῆς ἀγῶνς ἀντιθέας ἱστορίας.

\* Chap. xix.



turn from thence, the very night before he was to have given a general assault to Jerusalem, which then seemed lost to all hopes, the destroying angel made dreadful havoc in the camp of the Assyrians; destroyed a hundred fourscore and five thousand men by fire and sword; and proved evidently, that they had great reason to rely, as Hezekiah had done, on the promise of the God of Israel.

This is the real fact. But as it was no ways honourable to the Egyptians, they endeavoured to turn it to their own advantage, by disguising and corrupting the circumstances of it. Nevertheless the footsteps of this history, though so much defaced, ought yet to be highly valued, as coming from an historian of so great antiquity and authority as Herodotus.

The prophet Isaiah had foretold, at several times, that this expedition of the Egyptians, which had been concerted, seemingly, with such prudence, conducted with the greatest skill, and in which the forces of two powerful empires were united, in order to relieve the Jews, would not only be of no service to Jerusalem, but even destructive to Egypt itself, whose strongest cities would be taken, its territories plundered, and its inhabitants, of all ages and sexes, led into captivity. See the 18th, 19th, 20th, 30th, 31st, &c. chapters of his prophecy.

Archbishop Usher and Dean Prideaux suppose that it was at this period, that the ruin of the famous city No-Amon,\* spoken of by the prophet Nahum, happened. That prophet says, that *she was carried away—that her young children were dashed in pieces at the top of all the streets—that the enemy cast lots for her honourable men, and that all her great men were bound in chains.*† He observes, that all these misfortunes befel that city, when Egypt and Ethiopia were her strength; which seems to refer clearly enough to the time of which we are here speaking, when Tharaca and Sethon had united their forces. However, this opinion is not without some difficulties, and is contradicted by some learned men. It is sufficient for me, to have hinted it to the reader.

Till the reign of Sethon,‡ the Egyptian priests computed three hundred and forty-one generations of men; which make eleven thousand three hundred and forty years; allowing three generations to a hundred years. They counted the like number of priests and kings. The latter, whether gods or men, had succeeded one another without interruption, under the name of Piromis, an Egyptian word signifying good and virtuous. The Egyptian priests showed Herodotus three hundred and forty-one wooden colossal statues of these Piromis, all ranged in order in a great hall. Such was the folly of the Egyptians, to lose themselves as it were

\* The Vulgate calls that city Alexandria, to which the Hebrew gives the name of No-Amon; because Alexandria was afterwards built in the place where this stood. Dean Prideaux, after Bochart, thinks that it was Thebes, surnamed Diospolis. Indeed, the Egyptian Amon is the same with Jupiter. But Thebes is not the place where Alexandria was since built. Perhaps there was another city there, which also was called No-Amon.

† Nahum, iii. 8. 10.

‡ Herod. i. ii. cap. 142.



in a remote antiquity, to which no other people could dare to pretend.

A. M. 3299. **THARACA.** He it was who joined Sethon, with an Ant. J. C. 705. Ethiopian army, to relieve Jerusalem.\* After the death of Sethon, who had sat fourteen years on the throne, Tharaca ascended it, and reigned eighteen years. He was the last Ethiopian king who reigned in Egypt.

After his death, the Egyptians, not being able to agree about the succession, were two years in a state of anarchy, during which there were great disorders and confusions among them.

### *Twelve Kings.*

A. M. 3319. At last, twelve of the principal noblemen, con- Ant. J. C. 685. spiring together, seized upon the kingdom, and divided it amongst themselves into as many parts.† It was agreed by them, that each should govern his own district with equal power and authority, and that no one should attempt to invade or seize the dominions of another. They thought it necessary to make this agreement, and to bind it with the most dreadful oaths, to elude the prediction of an oracle, which had foretold, that he among them who should offer his libation to Vulcan out of a brazen bowl, should gain the sovereignty of Egypt. They reigned together fifteen years in the utmost harmony: and, to leave a famous monument of their concord to posterity, they jointly, and at a common expense, built the famous labyrinth, which was a pile of building consisting of twelve large palaces, with as many edifices under ground as appeared above it. I have spoken elsewhere of this labyrinth.

One day, as the twelve kings were assisting at a solemn and periodical sacrifice offered in the temple of Vulcan, the priests, having presented each of them a golden bowl for the libation, one was wanting; when Psammetichus,‡ without any design, supplied the want of this bowl with his brazen helmet (for each wore one,) and with it performed the ceremony of the libation. This accident struck the rest of the kings, and recalled to their memory the prediction of the oracle above-mentioned. They thought it therefore necessary to secure themselves from his attempts, and therefore, with one consent, banished him into the fenny parts of Egypt.

After Psammetichus had passed some years there, waiting a favourable opportunity to revenge himself for the affront which had been put upon him, a courier brought him advice, that brazen men were landed in Egypt. These were Grecian soldiers, Carians and Ionians, who had been cast upon the coasts of Egypt by a storm; and were completely covered with helmets, cuirasses, and other arms of brass. Psammetichus immediately called to mind the oracle, which had answered him, that he should be succoured by bra-

\* Affic. apud Syncel. p. 74. Diad. i. l. p. 59.

† He was one of the twelve.

‡ Herod. i. li. cap. 147. 152.



zen men from the sea-coast. He did not doubt but the prediction was now fulfilled. He therefore made a league with these strangers; engaged them with great promises to stay with him; privately levied other forces; and put these Greeks at their head; when giving battle to the eleven kings, he defeated them, and remained sole possessor of Egypt.

A. M. 3334. PSAMMETICHUS. As this prince owed his preservation to the Ionians and Carians,\* he settled them in Egypt (from which all foreigners hitherto had been excluded;) and by assigning them sufficient lands and fixed revenues, he made them forget their native country. By his order, Egyptian children were put under their care to learn the Greek tongue; and on this occasion, and by this means, the Egyptians began to have a correspondence with the Greeks; and from that æra, the Egyptian history, which till then had been intermixed with pompous fables, by the artifice of the priests, begins, according to Herodotus, to speak with greater truth and certainty.

As soon as Psammetichus was settled on the throne, he engaged in war against the king of Assyria, on the subject of the boundaries of the two empires. This war was of long continuance. Ever since Syria had been conquered by the Assyrians, Palestine, being the only country that separated the two kingdoms, was the subject of continual discord; as afterwards it was between the Ptolemies and the Seleucidæ. They were eternally contending for it, and it was alternately won by the stronger. Psammetichus, seeing himself the peaceable possessor of all Egypt, and having restored the ancient form of government,† thought it high time for him to look to his frontiers, and to secure them against the Assyrian, his neighbour, whose power increased daily. For this purpose he entered Palestine at the head of an army.

Perhaps we are to refer to the beginning of this war, an incident related by Diodorus:‡ that the Egyptians, provoked to see the Greeks posted on the right wing by the king himself, in preference to them, quitted the service, to the number of upwards of two hundred thousand men, and retired into Ethiopia, where they met with an advantageous settlement.

Be this as it will, Psammetichus entered Palestine§, where his career was stopped by Azotus, one of the principal cities of the country, which gave him so much trouble, that he was forced to besiege it twenty-nine years, before he could take it. This is the longest siege mentioned in ancient history.

This was anciently one of the five capital cities of the Philistines. The Egyptians having seized it some time before, had fortified it with such care, that it was their strongest bulwark on that

\* Herod. l. ii. c. 153, 154.

† This revolution happened about seven years after the captivity of Manasseh king of Judah.

‡ Lib. i. p. 61.

§ Herod. lib. ii. c. 157.



ade. Nor could Sennacherib enter Egypt, till he had first made himself master of this city, which was taken by Tartan, one of his generals. The Assyrians had possessed it hitherto; and it was not till after the long siege just now mentioned, that the Egyptians recovered it.

In this period,† the Scythians, leaving the banks of the Palus Mæotis, made an inroad into Media, defeated Cyaxares the king of that country, and deprived him of all Upper Asia, of which they kept possession during twenty-eight years. They pushed their conquests in Syria, as far as to the frontiers of Egypt. But Psammetichus marching out to meet them, prevailed so far, by his presents and entreaties, that they advanced no farther, and by that means delivered his kingdom from these dangerous enemies.

Till his reign,‡ the Egyptians had imagined themselves to be the most ancient nation upon earth. Psammetichus was desirous to prove this himself, and he employed a very extraordinary experiment for this purpose. He commanded (if we may credit the relation) two children, newly born of poor parents, to be brought up (in the country) in a hovel, that was to be kept continually shut. They were committed to the care of a shepherd (others say, of nurses, whose tongues were cut out,) who was to feed them with the milk of goats; and was commanded not to suffer any person to enter into this hut, nor himself to speak even a single word in the hearing of these children. At the expiration of two years, as the shepherd was one day coming into the hut to feed these children, they both cried out with hands extended towards their foster-father, *beccos, beccos*. The shepherd, surprised to hear a language that was quite new to him, but which they repeated frequently afterwards, sent advice of this to the king, who ordered the children to be brought before him, in order that he himself might be a witness to the truth of what was told him; and accordingly both of them began, in his presence, to stammer out the sounds above mentioned. Nothing now was wanting but to ascertain what nation it was that used this word; and it was found, that the Phrygians called bread by this name. From this time they were allowed the honour of antiquity, or rather of priority, which the Egyptians themselves, notwithstanding their jealousy of it, and the many ages they had possessed this glory, were obliged to resign to them. As goats were brought to these children, in order that they might feed upon their milk, and historians do not say that they were deaf, some are of opinion that they might have learnt the word *bec*, or *beccos*, by mimicking the cry of those creatures.

Psammetichus died in the 24th year of Josias king of Judah, and was succeeded by his son Nechao.

A. M. 3388. NECHAO.§ This prince is often mentioned in Scripture under the name of Pharaoh-Necho.

\* Isa. xi. l.  
H. c. 158

† Herod. l. i. c. 105.

‡ Herod. l. ii. c. 2, 3

§ Herod. l.



He attempted to join the Nile to the Red Sea by cutting a canal from one to the other. The distance which separates them is at least a thousand stadia.\* After a hundred and twenty thousand workmen had lost their lives in this attempt, Nechao was obliged to desist; the oracle which had been consulted by him having answered, that this new canal would open a passage to the Barbarians (for so the Egyptians called all other nations) to invade Egypt.

Nechao was more successful in another enterprise.† Skilful Phœnician mariners, whom he had taken into his service, having sailed from the Red Sea in order to discover the coasts of Africa, went successfully round it; and the third year after their setting out, returned to Egypt through the Straits of Gibraltar. This was a very extraordinary voyage, in an age when the compass was not known. It was made twenty-one centuries before Vasco de Gama, a Portuguese (by discovering the Cape of Good Hope, in the year 1497,) found out the very same way to sail to the Indies, by which these Phœnicians had come from thence into the Mediterranean.

The Babylonians and Medes‡ having destroyed Nineveh, and with it the empire of the Assyrians, were thereby become so formidable, that they drew upon themselves the jealousy of all their neighbours. Nechao, alarmed at the danger, advanced to the Euphrates, at the head of a powerful army, in order to check their progress. Josiah, king of Judah, so famous for his uncommon piety, observing that he took his route through Judea, resolved to oppose his passage. With this view, he raised all the forces of his kingdom, and posted himself in the valley of Megiddo (a city on this side Jordan, belonging to the tribe of Manasseh, and called Magdolus by Herodotus.) Nechao informed him by a herald, that his enterprise was not designed against him; that he had other enemies in view; and that he had undertaken this war in the name of God, who was with him: that for this reason he advised Josiah not to concern himself with this war, for fear lest it otherwise should turn to his disadvantage. However, Josiah was not moved by these reasons: he was sensible that the bare march of so powerful an army through Judea, would entirely ruin it. And besides, he feared that the victor, after the defeat of the Babylonians, would fall upon him, and dispossess him of part of his dominions. He therefore marched to engage Nechao; and was not only overthrown by him, but unfortunately received a wound, of which he died at Jerusalem, whither he had ordered himself to be carried.

Nechao, animated by this victory, continued his march, and ad-

\* Allowing 625 feet (or 125 geometrical paces) to each stadium, the distance will be 118 English miles and a little above one-third of a mile. Herodotus says, that this design was afterwards put in execution by Darius, the Persian. B. ii. c. 158.

† Herod. l. iv. c. 42      ‡ Joseph. Antiq. l. x. c. 6. 2 Kings, xxiii. 29 30 2 Chron. xxxv. 20-25.



vanced towards the Euphrates. He defeated the Babylonians, took Carchemish, a large city in that country; and securing to himself the possession of it by a strong garrison, returned to his own kingdom, after having been absent from it three months.

Being informed in his march homeward, that Jehoahaz had caused himself to be proclaimed king at Jerusalem, without first asking his consent, he commanded him to meet him at Riblah, in Syria.\* The unhappy prince was no sooner arrived there, than he was put in chains by Necho's order, and sent prisoner to Egypt, where he died. From thence, pursuing his march, he came to Jerusalem, where he placed Eliakim (called by him Jehoiakim,) another of Josiah's sons, upon the throne, in the room of his brother: and imposed an annual tribute on the land, of a hundred talents of silver, and one talent of gold.† This being done he returned in triumph to Egypt.

Herodotus,‡ mentioning this king's expedition and the victory gained by him at Magdolis (as he calls it,) says that he afterwards took the city Cadytis, which he represents as situated in the mountains of Palestine, and equal in extent to Sardis, the capital at that time not only of Lydia, but of all Asia Minor: this description can suit only Jerusalem, which was situated in the manner above described, and was then the only city in those parts that could be compared to Sardis. It appears beside from Scripture, that Nechao, after his victory, made himself master of this capital of Judea; for he was there in person, when he gave Jehoiakim. The very name Cadytis, which in Hebrew signifies the Holy, clearly denotes the city of Jerusalem, as is proved by the learned Dean Prideaux.||

A. M. 3397. Nabopolassar, king of Babylon, observing that, Ant. J. C. 607. since the taking of Carchemish by Nechao, all Syria and Palestine had shaken off their allegiance to him; and that his years and infirmities would not permit him to march against the rebels in person, he therefore associated his son Nabuchodonosor, or Nebuchadnezzar, with him in the empire, and sent him at the head of an army into those countries. This young prince vanquished the army of Nechao near the river Euphrates, recovered Car-

\* 2 Kings, xxiii. 33—35. 2 Chron. xxxvi. 1. 3, 4.

† The Hebrew silver talent, according to Dr. Cumberland, is equivalent to 353*l.* 11*s.* 10*d.* so that 100 talents, English money make - - - - - 35,359*l.* 7*s.* 6*d.*  
The gold talent, according to the same - - - - - 5075 15 7½

‡ The amount of the whole tribute - - - - - 40,435 3 1½

§ Lib. ii. c. 159. § Megiddo.

|| From the time that Solomon, by means of his temple, had made Jerusalem the common place of worship to all Israel, it was distinguished from the rest of the cities by the epithet Holy, and in the Old Testament was called Air Hakkodesh, i. e. the city of holiness, or the holy city. It bore this title upon the coins, and the shekel was inscribed Jerusalem Kadosha, i. e. Jerusalem the holy. At length Jerusalem, for brevity's sake, was omitted, and only Kadosha reserved. The Syriac being the prevailing language, in Herodotus's time, Kadosha, by a change in that dialect of *sh* into *th*, was made Keththa; and Herodotus giving it a Greek termination, it was writ Καθυστις, or Cadytis. Prideaux's *Connexion of the Old and New Testament*, vol. i. part. i. p. 80 81. 8vo. edit.



hemish, and reduced the revolted provinces to their allegiance, as Jeremiah\* had foretold. Thus he dispossessed the Egyptians of all that belonged to them,† from the little river‡ of Egypt§ to the Euphrates, which comprehended all Syria and Palestine.

Necho dying after he had reigned sixteen years, left the kingdom to his son.

A. M. 3404. PSAMMIS. His reign was but of six years duration :|| Ant. J. C. 600. and history has left us nothing memorable concerning him, except that he made an expedition into Ethiopia.

It was to this prince that the Eleans sent a splendid embassy, after having instituted the Olympic games. They had established all the regulations, and arranged every circumstance relating to them, with such care, that, in their opinion, nothing seemed wanting to their perfection, and envy itself could not find any fault with them. However, they did not desire so much to have the opinion, as to gain the approbation, of the Egyptians,¶ who were looked upon as the wisest and most judicious people in the world. Accordingly, the king assembled the sages of his nation. After every thing had been heard which could be said in favour of this institution, the Eleans were asked, whether citizens and foreigners were admitted indifferently to these games; to which answer was made, that they were open to every one. To this the Egyptians replied, that the rules of justice would have been more strictly observed, had foreigners only been admitted to these combats; because it was very difficult for the judges, in their award of the victory and the prize, not to be prejudiced in favour of their fellow-citizens.

A. M. 3410. APRIES. In Scripture\*\* he is called Pharaoh-Ant. J. C. 594. Hophra. He succeeded his father Psammis, and reigned twenty-five years.

During the first year of his reign,†† he was as fortunate as any of his predecessors. He turned his arms against the island of Cyprus; he besieged the city of Sidon by sea and land; took it, and made himself master of all Phœnicia and Palestine.

So rapid a success elated his heart to a prodigious degree, and, as Herodotus informs us, swelled him with so much pride and inflation, that he boasted, it was not in the power of the gods themselves to dethrone him; so great was the idea he had formed to himself of the firm establishment of his own power. It was with a view to these arrogant notions, that Ezekiel put the vain and impious words following into his mouth: *My river is mine own, and I have made it for myself.*†† But the true God proved to him after-

\* Jer. xlv. 2. † 2 Kings, xxiv. 7.

‡ This little river of Egypt, so often mentioned in Scripture, as the boundary of Palestine towards Egypt, was not the Nile, but a small river, which, running through the desert that lay betwixt those two nations, was anciently the common boundary of both. So far the land which had been promised to the posterity of Abraham, and divided among them by lot, extended. Gen. xv. 18. Josh. xv. 4.

§ A river Egypt. || Herod. l. ii. c. 100. ¶ C. 150. \*\* Jer. xlv. 30

†† Herod. l. ii. c. 131. Diod. l. i. p. 62. ‡ Ezek. xlv. 1, 2.



wards, that he had a master, and that he was a mere man; and he had threatened him long before, by his prophets, with all the calamities he was resolved to bring upon him, in order to punish him for his pride.

Shortly after Hophra had ascended the throne, Zedekiah king of Judah sent an embassy,\* and concluded an alliance with him; and the year following, breaking the oath of fidelity which he had taken to the king of Babylon, he rebelled openly against him.

Notwithstanding God had so often forbidden his people to have recourse to the Egyptians, or to put any confidence in that people; notwithstanding the repeated calamities which had ensued upon the various attempts which they had made to procure assistance from them; they still thought this nation their most sure refuge in danger, and accordingly could not forbear applying to it. This they had already done in the reign of the holy king Hezekiah; which gave occasion to God's message to his people, by the mouth of his prophet Isaiah: † *Woe to them that go down to Egypt for help, and stay on horses and trust in chariots, because they are many; but they look not unto the Holy one of Israel, neither seek the Lord. The Egyptians are men, and not God; and their horses flesh, not spirit: when the Lord shall stretch out his hand, both he that helpeth shall fall, and he that is holpen shall fall down, and they shall fail together.* But neither the prophet nor the king was heard; and nothing but the most fatal experience could open their eyes, and make them see evidently the truth of God's threatenings.

The Jews behaved in the very same manner on this occasion. Zedekiah, notwithstanding all the remonstrances of Jeremiah to the contrary, resolved to conclude an alliance with the Egyptian monarch: who, puffed up with the success of his arms, and confident that nothing could resist his power, declared himself the protector of Israel, and promised to deliver it from the tyranny of Nebuchodonosor. But God, offended that a mortal had dared to intrude himself into his place, thus declared himself to another prophet: *Son of man, set thy face against Pharaoh king of Egypt, and prophesy against him, and against all Egypt. Speak and say, Thus saith the Lord God; Behold, I am against thee, Pharaoh king of Egypt, the great dragon that lieth in the midst of his rivers, which hath said, my river is mine own, and I have made it for myself. But I will put hooks in thy jaws, ‡ &c.* God, after comparing him to a reed, which breaks under the man who leans upon it, and wounds his hand, adds, *Behold, I will bring a sword upon thee, and cut off man and beast out of thee: the land of Egypt shall be desolate, and they shall know that I am the Lord; because he hath said, The river is mine, and I have made it. §* The same prophet

\* Ezek. xvii. 15.  
xxix. 8, 9

† Chap. xxxi. 1. 3.

‡ Ezek. xix. 2-4

§ Ezek



in several succeeding chapters,\* continues to foretell the calamities with which Egypt was going to be overwhelmed.

Zedekiah was far from giving credit to these predictions. When he heard of the approach of the Egyptian army, and saw Nabuchodonosor raise the siege of Jerusalem, he fancied that his deliverance was completed, and anticipated a triumph. His joy, however, was but of short duration; for the Egyptians seeing the Chaldeans advancing, did not dare to encounter so numerous and well-

A. M. 3416. disciplined an army. They therefore marched back into Ant. J. C. 588. their own country, and left the unfortunate Zedekiah exposed to all the dangers of a war in which they themselves had involved him. Nabuchodonosor again sat down before Jerusalem; took and burnt it, as Jeremiah had prophesied.

A. M. 3430. Many years after,† the chastisements with which Ant. J. C. 574. God had threatened Apries (Pharaoh-Hophra) began to fall upon him. For the Cyrenians, a Greek colony, which had settled in Africa, between Libya and Egypt, having seized upon and divided among themselves a great part of the country belonging to the Libyans, forced these nations, who were thus dispossessed by violence, to throw themselves into the arms of this prince, and implore his protection. Immediately Apries sent a mighty army into Libya, to oppose the Cyrenians; but this army being defeated and almost cut to pieces, the Egyptians imagined that Apries had sent it into Libya, only to get it destroyed; and by that means to attain the power of governing his subjects without check or control. This reflection prompted the Egyptians to shake off the yoke of a prince whom they now considered as their enemy. But Apries, hearing of the rebellion, dispatched Amasis, one of his officers, to suppress it, and force the rebels to return to their allegiance. But the moment Amasis began to address them, they placed a helmet upon his head, in token of the exalted dignity to which they intended to raise him, and proclaimed him king. Amasis having accepted the crown, stayed with the mutineers, and confirmed them in their rebellion.

Apries, more exasperated than ever at this news, sent Patarbemis, another of his great officers, and one of the principal lords of his court, to put Amasis under an arrest, and bring him before him; but Patarbemis not being able to carry off Amasis from the midst of the rebel army, by which he was surrounded, was treated by Apries, at his return, in the most ignominious and inhuman manner; for his nose and ears were cut off by the command of that prince, who never considered, that only his want of power had prevented his executing his commission. So barbarous an outrage, committed upon a person of such high distinction, exasperated the Egyptians so much, that the greatest part of them joined the re-

\* Chap. xxix, xxx, xxxi, xxxii.  
Diod. l. i. p. 62.

† Jer. xxxvii. 6. 7.

‡ Herod. l. ii. c. 161, &c



bels, and the insurrection became general. Apries was now forced to retire into Upper Egypt, where he supported himself some years, during which Amasis made himself master of the rest of his dominions.

The troubles which thus distracted Egypt, afforded Nabuchodonosor a favourable opportunity to invade that kingdom; and it was God himself who inspired him with the resolution. This prince, who was the instrument of God's wrath (though he did not know himself to be so) against a people whom he was resolved to chastise, had just before taken Tyre, where himself and his army had laboured under incredible difficulties. To recompense their toils, God abandoned Egypt to their arms. It is wonderful to hear the Creator himself revealing his designs on this subject. There are few passages in Scripture more remarkable than this, or which give a clearer idea of the supreme authority which God exercises over all the princes and kingdoms of the earth: *Son of man* (says the Almighty to his prophet Ezekiel,\*) *Nebuchadnezzar, king of Babylon, caused his army to serve a great service against Tyrus. every head was made bald, and every shoulder was peeled:† yet had he no wages, nor his army, for the service he had served against it.‡ Therefore thus saith the Lord God: Behold, I will give the land of Egypt unto Nebuchadnezzar, king of Babylon, and he shall take her multitude, and take her spoil, and take her prey, and it shall be the wages for his army. I have given him the land of Egypt for his labour, wherewith he served against it, because they wrought for me, saith the Lord God.* Says another prophet:§ *He shall array himself with the land of Egypt, as a shepherd putteth on his garment, and he shall go forth from thence in peace.* Thus shall he load himself with booty, and thus cover his own shoulders, and those of his fold, with all the spoils of Egypt. Noble expressions! which show the ease with which all the power and riches of a kingdom are carried away, when God appoints the revolution; and shifts, like a garment, to a new owner, who has no more to do but to take it, and clothe himself with it.

The king of Babylon, taking advantage, therefore, of the intestine divisions which the rebellion of Amasis had occasioned in that kingdom, marched thither at the head of his army. He subdued Egypt from Migdol, or Magdol, a town on the frontiers of the king-

\* Chap. xxix. 18—20.

† The baldness of the heads of the Babylonians was owing to the pressure of their helmets; and their *peeled shoulders* to their carrying baskets of earth and large pieces of timber, to join Tyre to the continent. Baldness was itself a badge of slavery; and joined to the *peeled shoulders*, shows that the conqueror's army sustained even the most servile labours in this memorable siege.

‡ For the better understanding of this passage, we are to know that Nabuchodonosor sustained incredible hardships at the siege of Tyre; and that when the Tyrians saw themselves closely attacked, the nobles conveyed themselves and their richest effects on ship-board, and retired into other islands. So that when Nabuchodonosor took the city, he found nothing to recompense the toil which he had undergone in this siege.

§ Jerom.

§ Jerem. xliii. 19



dom, as far as Syene, in the opposite extremity, where it borders on Ethiopia. He made a horrible devastation wherever he came, killed a great number of the inhabitants, and made such dreadful havoc in the country, that the damage could not be repaired in forty years. Nabuchodonosor, having loaded his army with spoils, and conquered the whole kingdom, came to an accommodation with Amasis; and leaving him as his viceroy there, returned to Babylon.

APRIES (Pharaoh-Hophra) now leaving the place where he had concealed himself, advanced towards the sea-coast (probably on the side of Libya ;\*) and hiring an army of Carians, Ionians, and other foreigners, he marched against Amasis, to whom he gave battle near Memphis; but being overcome, Apries was taken prisoner, carried to the city of Sais, and there strangled in his own palace.

The Almighty had given, by the mouth of his prophets, an astonishing relation of the several circumstances of this mighty event. It was He who had broken the power of Apries, which was once so formidable; and put the sword into the hand of Nabuchodonosor, in order that he might chastise and humble that haughty prince. *I am, said he, † against Pharaoh king of Egypt, and will break his arms, which were strong, but now are broken; and I will cause the sword to fall out of his hand.—† But I will strengthen the arms of the king of Babylon, and put my sword into his hand. ‡ And they shall know that I am the Lord.*

He enumerates the towns which were to fall a prey to the victors: ||Pathros, Zoan, No, (called in the Vulgate Alexandria,) Sin, Aven, Pibeseth, &c.¶

He takes notice particularly of the unhappy end of the king, who was to be delivered up to his enemies. *Thus saith the Lord Behold, I will give Pharaoh-Hophra, the king of Egypt, into the hand of his enemies, and into the hand of them that seek his life.\*\**

Lastly he declares, that during forty years the Egyptians shall be oppressed with every species of calamity, and be reduced to so deplorable a state, *That there shall be no more a prince of the land of Egypt.††* The event verified this prophecy, which was gradually accomplished. Soon after the expiration of these forty years, Egypt was made a province of the Persian empire, to which its kings, though natives of the country, were tributary; and thus the accomplishment of the prediction began. It was completely fulfilled on the death of Nectanebus, the last king of Egyptian extraction. A. M. 3654. Since that time Egypt has constantly been

Herod. l. ii. c. 163. 169. Diod. l. i. p. 62. † Ezek. xxx. 22. ‡ Ezek. xxx. 24. § Ver. 25. || Ver. 14—17.

\* The names of these towns are given as they stand in our English version. In the margin are printed against Zoan, Tanis; against Sin, Pelusium; against Aven, Heliopolis; against Pibeseth, Pubastum; and by these last names they are mentioned in the original French of M. Rollin.

\*\* Jerem. xlv. 30. †† Ezek. xxx. 13.



governed by foreigners. For since the ruin of the Persian monarchy, it has been subject successively to the Macedonians, the Romans, the Saracens, the Mamelukes, and lastly to the Turks, who possess it to this day.

God was not less punctual in the accomplishment of his prophecies, with regard to such of his own people as had retired, contrary to his prohibition, into Egypt, after the taking of Jerusalem, and had forced Jeremiah along with them.\* The instant they had reached Egypt, and were arrived at Tahpanhes (or Tanis,) the prophet, after having hid in their presence (by God's command) stones in a grotto, which was near the king's palace, declared to them, That Nabuchodonosor should soon arrive in Egypt, and that God would establish his throne in that very place; that this prince would lay waste the whole kingdom, and carry fire and sword into all places; that themselves should fall into the hand of these cruel enemies, when one part of them would be massacred, and the rest led captive to Babylon; that only a very small number should escape the common desolation, and be at last restored to their country. All these prophecies had their accomplishment in the appointed time.

A. M. 3435. AMASIS. After the death of Apries, Amasis became peaceable possessor of Egypt, and reigned over it forty years. He was, according to Plato,† a native of the city of Sais.

As he was but of mean extraction,‡ he met with no respect in the beginning of his reign, but was only contemned by his subjects: he was not insensible of this; but nevertheless thought it his interest to subdue their tempers by management and address, and win their affections by gentleness and reason. He had a golden cistern, in which himself and those persons who were admitted to his table, used to wash their feet: he melted it down, and had it cast into a statue, and then exposed the new god to public worship. The people hastened in crowds to pay their adoration to the statue. The king having assembled the people, informed them of the vile uses to which this statue had once been put, which nevertheless was now the object of their religious prostrations: the application was easy, and had the desired success; the people thenceforward paid the king all the respect that is due to majesty.

He always used to devote the whole morning to public business,§ to receive petitions, give audience, pronounce sentence, and hold his councils; the rest of the day was given to pleasure: and as Amasis, in hours of diversion, was extremely gay, and seemed to carry his mirth beyond due bounds, his courtiers took the liberty to represent to him the unsuitableness of such a behaviour; when he answered, that it was as impossible for the mind to be always serious and intent upon business, as for a bow to continue always bent.

\* Jerem. xlii. xlii.

† In Tim.

‡ Herod. l. ii. c. 172.

§ Id. l. ii. c. 73.



It was this king who obliged the inhabitants of every town to enter their names in a book, kept by the magistrate for that purpose, with their profession, and manner of living. Solon inserted this custom among his laws.

He built many magnificent temples, especially at Sais, the place of his birth. Herodotus admired especially a chapel there, formed of one single stone, which was twenty-one cubits\* in front, fourteen in depth, and eight in height; its dimensions within were not quite so large: it had been brought from Elephantina, and two thousand men had employed three years in conveying it along the Nile.

Amasis had a great esteem for the Greeks. He granted them large privileges, and permitted such of them as were desirous of settling in Egypt, to live in the city of Naucratis, so famous for its harbour. When the rebuilding of the temple of Delphi, which had been burnt, was debated on, and the expense was computed at three hundred talents,† Amasis furnished the Delphians with a very considerable sum towards discharging their quota, which was the fourth part of the whole charge.

He made an alliance with the Cyrenians, and married a wife from among them.

He is the only king of Egypt who conquered the island of Cyprus, and made it tributary.

Under his reign Pythagoras came into Egypt, being recommended to that monarch by the famous Polycrates, tyrant of Samos, who had contracted a friendship with Amasis, and will be mentioned hereafter. Pythagoras, during his stay in Egypt, was initiated in all the mysteries of the country; and instructed by the priests in whatever was most abstruse and important in their religion. It was here he imbibed his doctrine of the Metempsychosis, or transmigration of souls.

In the expedition in which Cyrus conquered so great a part of the world, Egypt doubtless was subdued, like the rest of the provinces; and Xenophon positively declares this in the beginning of his *Cyropædia*, or institution of that prince.‡ Probably, after that the forty years of desolation, which had been foretold by the prophet, were expired, Egypt beginning gradually to regain strength, Amasis shook off the yoke, and recovered his liberty.

Accordingly, we find, that one of the first cares of Cambyses, the son of Cyrus, after he had ascended the throne, was to carry his arms into Egypt. On his arrival there, Amasis was just dead and succeeded by his son Psammenitus.

A. M. 3479. PSAMMENITUS. Cambyses, after having gained a battle, pursued the enemy to Memphis; besieged the city, and soon took it: however, he treated the king with

\* The cubit is one foot and almost ten inches. *Vide supra.* † Or, 58,125*l.* sterling.

‡ *Ἐπερξὲς δὲ καὶ Ἕλλήνων τῶν ἐν τῇ Ἀσίᾳ, καταβάς δὲ ἐπὶ θάλατταν, καὶ Κυπρίων καὶ Αἰγυπτίων*, p. 5. edit. Hutchinsoni.



clemency, granted him his life, and assigned him an honourable pension; but being informed that he was secretly concerting measures to reascend his throne, he put him to death. Psammenitus reigned but six months: all Egypt submitted immediately to the victor. The particulars of this history will be related more at large, when I come to that of Cambyzes.

Here ends the succession of the Egyptian kings. From this æra the history of this nation, as was before observed, will be blended with that of the Persians and Greeks, till the death of Alexander. At that period, a new monarchy will arise in Egypt founded by Ptolemy the son of Lagus, which will continue to Cleopatra, that is, for about three hundred years. I shall treat each of these subjects, in the several periods to which they belong.





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 BOOK II.
 

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 THE  
 HISTORY  
 OF THE  
 CARTHAGINIANS.

## PART I.

 CHARACTER, MANNERS, RELIGION, AND GOVERNMENT OF THE  
 CARTHAGINIANS.

 SECT. I. CARTHAGE FORMED AFTER THE MODEL OF TYRE, OF  
 WHICH THAT CITY WAS A COLONY.

THE Carthaginians were indebted to the Tyrians, not only for their origin, but for their manners, language, customs, laws, religion, and their great application to commerce, as will appear from every part of the sequel. They spoke the same language with the Tyrians, and these the same with the Canaanites and Israelites; that is, the Hebrew tongue, or at least a language, which was entirely derived from it. Their names had commonly some particular meaning: Thus *Hanno* signified *gracious, bountiful*; *Dido*, *amiable, or well-beloved*; *Sophonisba*, *one who keeps faithfully her husband's secrets*.<sup>\*</sup> From a spirit of religion, they likewise joined the name of God to their own, conformably to the genius of the Hebrews. *Hannibal*, which answers to *Hananiah*, signifies *Baal [or the Lord] has been gracious to me*. *Asdrubal*, answering to *Azarias*, implies, *the Lord will be our succour*. It is the same with other names, *Adherbal*, *Maharbal*, *Mastanabal*, &c. The word *Pœni*, from which *Punic* is derived, is the same with *Phœni*, or *Phœnicians*, because they came originally from *Phœnicia*. In the *Pœnulus* of *Plautus* is a scene written in the *Punic* tongue, which has very much exercised the learned.†

<sup>\*</sup> Bochart, part ii. l. ii. c. 16.

† The first scene of the fifth act, translated into Latin by *Petit*, in the second book of his *Miscellanies*.



But the strict union which always subsisted between the Phœnicians and Carthaginians, is still more remarkable. When Cambyzes had resolved to make war upon the latter, the Phœnicians, who formed the chief strength of his fleet, told him plainly, that they could not serve him against their countrymen;\* and this declaration obliged that prince to lay aside his design. The Carthaginians, on their side, were never forgetful of the country from whence they came, and to which they owed their origin. They sent regularly every year to Tyre,† a ship freighted with presents, as a quit-rent, or acknowledgment, paid to their ancient country; and an annual sacrifice was offered to the tutelary gods of Tyre by the Carthaginians, who considered them as their protectors likewise. They never failed to send thither the first-fruits of their revenues; nor the title of the spoils taken from their enemies, as offerings to Hercules, one of the principal gods of Tyre and Carthage. The Tyrians, to secure from Alexander (who was then besieging their city) what they valued above all things, I mean their wives and children, sent them to Carthage; where, though at a time when the inhabitants of the latter were involved in a furious war, they were received and entertained with such a kindness and generosity as might be expected from the most tender and opulent parents. Such uninterrupted testimonies of a warm and sincere gratitude, do a nation more honour, than the greatest conquests and the most glorious victories.

#### SECT. II. THE RELIGION OF THE CARTHAGINIANS.

It appears from several passages of the history of Carthage, that its generals looked upon it as an indispensable duty, to begin and end all their enterprises with the worship of the gods. Hamilcar,‡ father of the great Hannibal, before he entered Spain in a hostile manner, offered up a sacrifice to the gods; and his son, treading in his steps, before he left Spain, and marched against Rome, went as far as Cadiz in order to pay the vows which he had made to Hercules, and to offer up new ones, in case that god should be propitious to him. After the battle of Cannæ,§ when he acquainted the Carthaginians with the joyful news, he recommended to them, above all things, the offering up a solemn thanksgiving to the immortal gods, for the several victories he had obtained. *Pro his tantis totque victoriis verum esse grates diis immortalibus agi haberique.*

Neither did individuals alone pride themselves upon displaying, on every occasion, this religious care to honour the deity; but it evidently was the genius and disposition of the whole nation.

Polybius|| has transmitted to us a treaty of peace concluded between Philip, son of Demetrius, king of Macedon, and the Cartha-

\* Herod. l. iii. c. 17—19.

† Polyb. 944. Q. Curt. l. iv. c. 2, 3.

‡ Liv. l. xxi.

§ Ibid. n. 21.

|| Liv. l. xxiii. n. 11.

¶ Liv. l. 502.



gians, in which the great respect and veneration of the latter for the deity, and their inherent persuasion that the gods engage in, and preside over, human affairs, and particularly over the solemn treaties made in their name and presence, are strongly displayed. Mention is therein made of five or six different orders of deities; and this enumeration appears very extraordinary in a public instrument, such as a treaty of peace concluded between two nations. I will here present my reader with the very words of the historian, as it will give some idea of the Carthaginian theology. *This treaty was concluded in the presence of Jupiter, Juno, and Apollo; in the presence of the demon, or genius, (δαίμων) of the Carthaginians, of Hercules and Iolaus; in the presence of Mars, Triton, and Neptune; in the presence of all the confederate gods of the Carthaginians; and of the sun, the moon, and the earth; in the presence of the rivers, meads, and waters; in the presence of all those gods who possess Carthage.* What should we now say to an instrument of this kind, in which the tutelar angels and saints of a kingdom should be introduced?

The Carthaginians had two deities to whom they paid a more particular worship, and who deserve to have some mention made of them in this place.

The first was the goddess Cœlestis, called likewise Urania, the same with the Moon, who was invoked in great calamities, and particularly in droughts, in order to obtain rain: That very virgin Cœlestis, says Tertullian,\* the promiser of rain, *Ista ipsa Virgo Cœlestis pluviarum pollicitatrix.* Tertullian, speaking of this goddess and of Æsculapius, makes the heathens of that age a challenge, which is bold indeed, but at the same time very glorious to the cause of Christianity; declaring, that any Christian who may first come, shall oblige these false gods to confess publicly, that they are but devils; and consenting that this Christian shall be immediately killed, if he does not extort such a confession from the mouth of these gods. *Nisi se dæmones confessi fuerint Christiani mentiri non audentes, ibidem illius Christiani procacissimi sanguinem fundite.* St. Austin likewise makes frequent mention of this deity. *What is now, says he,† become of Cœlestis, whose empire was once so great in Carthage?* This was doubtless the same deity, whom Jeremiah‡ calls *the queen of heaven*: and who was held in so much reverence by the Jewish women, that they addressed their vows, burnt incense, poured out drink-offerings, and made cakes for her with their own hands, *ut faciant placentas reginæ cæli*; and from whom they boasted their having received all manner of blessings, whilst they regularly paid her this worship; whereas, since they had failed in it, they had been oppressed with misfortunes of every kind.

The second deity particularly adored by the Carthaginians, and

\* Apolog c. xlii.

† In Psalm xcvi.

‡ Jer vii. 18. and xlv. 17-25.



in whose honour human sacrifices were offered, was Saturn, known in Scripture by the name of Moloch; and this worship had passed from Tyre to Carthage. Philo quotes a passage from Sanchoniathon, which shows that the kings of Tyre, in great dangers, used to sacrifice their sons to appease the anger of the gods; and that one of them, by this action, procured himself divine honours, and was worshipped as a god, under the name of the planet Saturn: to this doubtless was owing the fable of Saturn's devouring his own children. Private persons, when they were desirous of averting any great calamity, took the same method; and, in imitation of their princes, were so very superstitious, that such as had no children, purchased those of the poor, in order that they might not be deprived of the merit of such a sacrifice. This custom prevailed long among the Phœnicians and Canaanites, from whom the Israelites borrowed it, though forbidden expressly by Heaven. At first, these children were inhumanly burnt, either in a fiery furnace, like those in the valley of Hinnom, so often mentioned in Scripture; or enclosed in a flaming statue of Saturn. The cries of these unhappy victims were drowned by the uninterrupted noise of drums and trumpets.\* Mothers† made it a merit, and a part of their religion, to view this barbarous spectacle with dry eyes, and without so much as a groan; and if a tear or a sigh stole from them, the sacrifice was less acceptable to the deity, and all the effects of it were entirely lost. This strength of mind,‡ or rather savage barbarity, was carried to such excess, that even mothers would endeavour, with embraces and kisses, to hush the cries of their children; lest, had the victim been offered with an unbecoming grace, and in the midst of tears, it should be displeasing to the god: *Blanditiis et oculis comprimebant vagitum, ne flebilis hostia immolaretur.*§ They afterwards contented themselves with making their children pass through the fire, as appears from several passages of Scripture; in which they frequently perished.

|| The Carthaginians retained the barbarous custom of offering human sacrifices to their gods, till the ruin of their city:¶ an ac

\* Plut. de superst. p. 171.

† Πασιγονήσι δὲ ἡ μήτηρ ὤρεγχετο καὶ ἀστένατο, &c. The cruel and pitiless mother stood by as an unconcerned spectator; a groan or a tear falling from her would have been punished by a fine; and still the child must have been sacrificed Plut. de superstitione.

‡ Tertul. in Apolog.

§ Minut. Felix.

|| Q. Curt. l. iv. c. 5.

¶ It appears from Tertullian's Apology, that this barbarous custom prevailed in Africa long after the ruin of Carthage *Infantes penes Africam Saturno immolabantur palam usque ad proconsulatum Tiberii, qui eosdem sacerdotes in eisdem arboribus templi sui obumbratricibus scelerum rotinis crucibus exposuit, teste militia patrie nostrae, quæ id ipsum munus illi proconsuli functa est, i. e.* Children were publicly sacrificed to Saturn, down to the proconsulship of Tiberius, who hanged the sacrificing priests themselves on the trees which shaded their temple, as on so many crosses, raised to expiate their crimes, of which the militia of our country are witnesses, who were the actors of this execution at the command of this proconsul. Tertull. Apolog. c. 9. Two learned men are at variance about the proconsul, and the time of his government. Salmasius confesses his ignorance of both; but rejects the authority of Scaliger, who, for proconsulatum, reads proconsulem Tiberii, and thinks Tertullian, when he wrote his



tion which ought to have been called a sacrilege rather than a sacrifice. *Sacrilegium veriùs quàm sacrum*. It was suspended only for some years, from the fear they were under of drawing upon themselves the indignation of Darius I. king of Persia, who forbade them the offering up of human sacrifices, and the eating the flesh of dogs;\* but they soon resumed this horrid practice; since, in the reign of Xerxes, the successor to Darius, Gelon, the tyrant of Syracuse, having gained a considerable victory over the Carthaginians in Sicily, among other conditions of peace which he enjoined them, inserted this article; viz. *That no more human sacrifices should be offered to Saturn*. And, doubtless, the practice of the Carthaginians, on this very occasion, made Gelon use this precaution. For during the whole engagement†, which lasted from morning till night, Hamilcar, the son of Hanno their general, was perpetually offering up to the gods sacrifices of living men, who were thrown in great numbers on a flaming pile; and seeing his troops routed and put to flight, he himself rushed into it, in order that he might not survive his own disgrace, and to extinguish, says St. Ambrose, speaking of this action, with his own blood, this sacrilegious fire, when he found that it had not proved of service to him.‡

In times of pestilence§ they used to sacrifice a great number of children to their gods, unmoved with pity for a tender age, which excites compassion in the most cruel enemies; thus seeking a remedy for their evils in guilt itself, and endeavouring to appease the gods by the most shocking barbarity.

Diodorus|| relates an instance of this cruelty which strikes the reader with horror. At the time that Agathocles was just going to besiege Carthage, its inhabitants, seeing the extremity to which they were reduced, imputed all their misfortunes to the just anger of Saturn, because that, instead of offering up children nobly born, who were usually sacrificed to him, there had been fraudulently substituted in their stead the children of slaves and foreigners. To atone for this crime, two hundred children of the best families in Carthage were sacrificed to Saturn; besides which, upwards of three hundred citizens, from a sense of their guilt of this pretended crime, voluntarily sacrificed themselves. Diodorus adds, that there was a brazen statue of Saturn, the hands of which were turned downward; so that when a child was laid on them, it dropped immediately into a hollow, where was a fiery furnace.

Apology, had forgot his name. However this be, it is certain that the memory of the incident here related by Tertullian was then recent, and probably the witnesses of it had not been long dead.

\* Plut. de sera viuidic. deorum, §. 559.

† Herod. l. vii. c. 167.

‡ In ipsos quos adolebat sese præcipitavit ignes, ut eos vel cruore suo extingueret, quos sibi nihil profuisse cognoverat. S. Amb.

§ Cum peste laborarent, cruentâ sacrorum religione et scelere pro remedio usi sunt. Quippe homines ut victimas humolabant, et impuberes (quæ ætas etiam hostium misericordiam provocat) aris admovebant, pacem deorum sanguine eorum exposcentes, pro quorum vitâ dii maxime rogari solent. Justin. l. xviii. c. 6. The Gauls as well as Germans used to sacrifice men, if Dionysius and Tacitus may be credited.

|| L. xx. p. 756.



Can this, says Plutarch,\* be called worshipping the gods? Can we be said to entertain an honourable idea of them, if we suppose that they are pleased with slaughter, thirsty of human blood, and capable of requiring or accepting such offerings? Religion,† says this judicious author, is placed between two rocks, that are equally dangerous to man, and injurious to the deity, I mean impiety and superstition. The one, from an affection of free-thinking, believes nothing; and the other, from a blind weakness, believes all things. Impiety, to rid itself of a terror which galls it, denies the very existence of the gods: whilst superstition, to calm its fears, capriciously forges gods, which it makes not only the friends, but protectors and models, of crimes. Had it not been better, says he farther,‡ for the Carthaginians to have had originally a Critias, or a Diagoras, who were open and undisguised atheists, for their law-givers, than to have established so frantic and weak a religion? Could the Typhons and the giants (the avowed enemies of the gods,) had they gained a victory over them, have established more abominable sacrifices?

Such were the sentiments which a heathen entertained of this part of the Carthaginian worship. One would indeed scarce believe that mankind were capable of such madness and frenzy. Men do not generally of themselves entertain ideas so destructive of all that nature considers as most sacred, as to sacrifice, to murder, their children with their own hands, and to throw them in cool blood into fiery furnaces! Sentiments so unnatural and barbarous, and yet adopted by whole nations, and even by the most civilized, by the Phœnicians, Carthaginians, Gauls, Scythians, and even the Greeks and Romans, and consecrated by custom during a long series of ages, can have been inspired by him only who was a murderer from the beginning; and who delights in nothing but the humiliation, misery, and perdition, of man.

#### SECT. III. FORM OF THE GOVERNMENT OF CARTHAGE.

The government of Carthage was founded upon principles of the most consummate wisdom: and it is with reason that Aristotle§ ranks this republic in the number of those that were had in the greatest esteem by the ancients, and which were fit to serve as a model for others. He grounds his opinion on a reflection, which does great honour to Carthage, by remarking, that from its foundation to his time (that is, upwards of five hundred years,) no considerable sedition had disturbed the peace, nor any tyrant oppressed the liberty, of that state. Indeed, mixed governments, such as that of Carthage, where the power was divided betwixt the nobles and the people, are subject to two inconveniences; either of degenerating into an abuse of liberty by the seditions of the populace,

\* De superstitione, p. 169—171.  
§ De Rep. l. ii c. 11.

† Idem, in Camill. p. 132.

‡ De super-



as frequently happened in Athens, and in all the Grecian republics; or into the oppression of the public liberty by the tyranny of the nobles, as in Athens, Syracuse, Corinth, Thebes, and Rome itself under Sylla and Cæsar. It is therefore giving Carthage the highest praise, to observe, that it had found out the art, by the wisdom of its laws, and the harmony of the different parts of its government, to shun, during so long a series of years, two rocks that are so dangerous, and on which others so often split.

It were to be wished, that some ancient author had left us an accurate and regular description of the customs and laws of this famous republic. For want of such assistance, we can only give our readers a confused and imperfect idea of them, by collecting the several passages which lie scattered up and down in authors. Christopher Hendrich has obliged the learned world in this particular; and his work\* has been of great service to me.

The government of Carthage,† like that of Sparta and Rome, united three different authorities, which counterpoised and gave mutual assistance to one another. These authorities were, that of the two supreme magistrates, called Suffetes;‡ that of the senate; and that of the people. There afterwards was added the tribunal of One Hundred, which had great credit and influence in the republic.

### *The Suffetes.*

The power of the Suffetes was only annual, and their authority in Carthage answered to that of the consuls, at Rome.§ In authors they are frequently called kings, dictators, consuls, because they exercised the functions of all three. History does not inform us of the manner of their election. They were empowered to assemble the senate,|| in which they presided, proposed subjects for deliberation, and collected the votes;¶ and they likewise presided in all debates on matters of importance. Their authority was not limited to the city, nor confined to civil affairs: they sometimes had the command of the armies. We find, that when their employment of Suffetes expired, they were made prætors, which was a considerable office, since, besides conferring upon them the privilege of presiding in some causes, it also empowered them to propose and enact new laws, and call to account the receivers of the public revenues, as appears from what Livy\*\* relates concern-

\* It is entitled, *Carthago sive Carthaginensium respublica, &c. Francofurti ad Oæram, ann. 1664.*

† Polyb. l. iv. p. 493.

‡ This name is derived from a word which, with the Hebrews and Phœnicians, signifies judges—*Shophetim*.

§ Ut Romæ consules, sic Carthagine quotannis annui bini reges creabantur. *Corn. Nep. in vita Annibalis, c. 7.* The great Hannibal was once one of the Suffetes.

|| Senatum itaque Suffetes, quod velut consulare imperium apud eos erat, vocabant. *Liv. l. xxx. n. 7.*

¶ Cum Suffetes ad jus dicendum concessissent. *Id. l. xxxiv. n. 62.*

\*\* L. xxiii. n. 46, 47



ing Hannibal on this head, and which I shall take notice of in the sequel.

### *The Senate.*

The Senate, composed of persons who were venerable on account of their age, their experience, their birth, their riches, and especially their merit, formed the council of state; and were, if I may use that expression, the soul of the public deliberations. Their number is not exactly known: it must, however, have been very great, since a hundred were selected from it to form a separate assembly, of which I shall immediately have occasion to speak. In the Senate, all affairs of consequence were debated, the letters from generals read, the complaints of provinces heard, ambassadors admitted to audience, and peace or war determined, as is seen on many occasions.

When the sentiments and votes were unanimous,\* the senate decided supremely, and there lay no appeal from it. When there was a division, and the senate could not be brought to an agreement, the affair was then laid before the people, on whom the power of deciding thereby devolved. The reader will easily perceive the great wisdom of this regulation; and how happily it was adapted to crush factions, to produce harmony, and to enforce and corroborate good councils: such an assembly being extremely jealous of its authority, and not easily prevailed upon to let it pass into other hands. Of this we have a memorable instance in Polybius:†—When, after the loss of the battle fought in Africa, at the end of the second Punic war, the conditions of peace offered by the victor were read in the senate; Hannibal, observing that one of the senators opposed them, represented in the strongest terms, that as the safety of the republic lay at stake, it was of the utmost importance for the senators to be unanimous in their resolutions, to prevent such a debate from coming before the people; and he carried his point. This, doubtless, laid the foundation, in the infancy of the republic, of the senate's power, and raised its authority to so great a height. And the same author observes,‡ in another place, that whilst the senate had the administration of affairs, the state was governed with great wisdom, and was successful in all its enterprises.

### *The People.*

It appears from every thing related hitherto, that even so low as Aristotle's time, who gives so beautiful a picture, and bestows so noble an eulogium on the government of Carthage, the people spontaneously left the care of public affairs, and the chief administration of them, to the senate: and this it was which made the re-

\* Arist. loc. cit.

† L. xv. p. 706, 707.

‡ Polyb. l. vi. p. 494



public so powerful. But things changed afterwards. For the people, grown insolent by their wealth and conquests, and forgetting that they owed these blessings to the prudent conduct of the senate, were desirous of having a share in the government, and arrogated to themselves almost the whole power. From that period, the public affairs were transacted wholly by cabals and factions: and this Polybius assigns as one of the chief causes of the ruin of Carthage.

### *The Tribunal of the Hundred.*

This was a body composed of a hundred and four persons; though often, for brevity's sake, they are called only the Hundred. These, according to Aristotle, were the same in Carthage, as the Ephori in Sparta; whence it appears, that they were instituted to balance the power of the nobles and senate; but with this difference, that the Ephori were but five in number, and continued in office but a year; whereas these were perpetual, and were upwards of a hundred. It is believed, that these Centumviri are the same with the hundred judges mentioned by Justin,\* who were taken out of the senate, and appointed to inquire into the conduct of their generals. The exorbitant power of Mago's family, which, by its engrossing the chief employments both of the state and the army, had thereby the sole direction and management of all affairs, gave occasion to this establishment. It was intended as a curb to the authority of their generals, which, whilst the armies were in the field, was almost boundless and absolute; but, by this institution, it became subject to the laws, by the obligation their generals were under, of giving an account of their actions before these judges on their return from the campaign: *Ut hoc metu ita in bello imperia cogitarent, ut domi judicia legesque respicerent.*† Of these hundred and four judges, five had a particular jurisdiction superior to that of the rest; but it is not known how long their authority lasted. This council of five was like the council of ten in the Venetian senate. A vacancy in their number could be filled by none but themselves. They also had the power of choosing those who composed the council of the hundred. Their authority was very great, and for that reason none were elected into this office but persons of uncommon merit; and it was not judged proper to annex any salary or reward to it; the single motive of the public good, being thought a tie sufficient to engage honest men to a conscientious and faithful discharge of their duty. Polybius,‡ in his account of the taking of New Carthage by Scipio, distinguishes clearly two orders of magistrates established in Old Carthage; for he says, that among the prisoners taken at New Carthage, were two magistrates belonging to the body or assembly of old men [*αἱ τῆς ἡγεμονίας*:] so

\* L. xix. c. ii.

† Justin l. xix.

‡ L. x. p. 824. edit. Gronov.



he calls the council of the hundred; and fifteen of the senate [*ταὶς Συναέσσειν*.] Livy\* mentions only the fifteen of the senators; but, in another place, he names the old men; and tells us, that they formed the most venerable council of the government, and had great authority in the senate. † *Carthaginenses—Oratores ad pacem petendam mittunt triginta seniorum principes. Id erat sanctius apud illos concilium, maximaque ad ipsum senatum regendum vis.*

Establishments, though constituted with the greatest wisdom and the justest harmony of parts, degenerate, however insensibly, into disorder and the most destructive licentiousness. These judges, who by the lawful execution of their power were a terror to transgressors, and the great pillars of justice, abusing their almost unlimited authority, became so many petty tyrants. We shall see this verified in the history of the great Hannibal, who, during his prætorship, after his return to Africa, employed all his

A. M. 3082. influence to reform so horrid an abuse; and made the A. Carth. 682. authority of these judges, which before was perpetual, only annual, about two hundred years from the first founding the tribunal of the One Hundred.

### *Defects in the Government of Carthage.*

Aristotle, among other reflections made by him on the government of Carthage, remarks two great defects in it, both which, in his opinion, are repugnant to the views of a wise lawgiver and the maxims of sound policy.

The first of these defects was, the investing the same person with different employments, which was considered at Carthage as a proof of uncommon merit. But Aristotle thinks this practice highly prejudicial to the public welfare. For, says this author, a man possessed but of one employment, is much more capable of acquitting himself well in the execution of it; because affairs are then examined with greater care, and sooner dispatched. We never see, continues our author, either by sea or land, the same officer commanding two different bodies, or the same pilot steering two ships. Besides, the welfare of the state requires that places and preferments should be divided, in order to excite an emulation among men of merit: whereas the bestowing of them on one man, too often dazzles him by so distinguishing a preference; and always fills others with jealousy, discontent, and murmurs.

\* L. xxvi. n. 51. l. xxx. n. 16.

† M. Rollin might have taken notice of some civil officers who were established at Carthage, with a power like that of the censors of Rome, to inspect the manners of the citizens. The chief of these officers took from Hamilcar, the father of Hannibal, a beautiful youth, named Asdrubal, on a report that Hamilcar was more familiar with this youth than was consistent with modesty. *Erat præterea cum eo [Amilcare] adolescens illustris et formosus Hasdrubal, quem nonnulli diligi turpius quam par erat, ab Amilcare, loquebantur.—Quo factum est ut a præfecto morum Hasdrubal cum eo videretur sese.* Corn. Nep. in Vita Amilcaris.



The second defect taken notice of by Aristotle in the government of Carthage, was, that in order for a man to attain the first posts, a certain income was required (besides merit and noble birth.) By which means, poverty might exclude persons of the most exalted merit, which he considers as a great evil in a government. For then, says he, as virtue is wholly disregarded, and money is all-powerful, because all things are attained by it; the admiration and desire of riches seize and corrupt the whole community. Add to this, that when magistrates and judges are obliged to pay large sums for their employments, they seem to have a right to reimburse themselves.

There is not, I believe, one instance in all antiquity, to show that employments, either in the state or the courts of justice, were sold. The expense, therefore, which Aristotle talks of here to raise men to preferments in Carthage, must doubtless be understood of the presents that were given in order to procure the votes of the electors; a practice, as Polybius observes, very common at Carthage, where no kind of gain was judged a disgrace.\* It is therefore no wonder, that Aristotle should condemn a practice whose consequences, it is very plain, may prove fatal to a government.

But in case he pretended that the chief employments of a state ought to be equally accessible to the rich and the poor, as he seems to insinuate; his opinion is refuted by the general practice of the wisest republics: for these, without any way demeaning or aspersing poverty, have thought that, on this occasion, the preference ought to be given to riches; because it is to be presumed, that the wealthy have received a better education, have nobler sentiments, are more out of the reach of corruption, and less liable to commit base actions; and that even the state of their affairs makes them more affectionate to the government, more disposed to maintain peace and order in it, and more interested in suppressing what ever may tend to sedition and rebellion.

Aristotle, in concluding his reflections on the republic of Carthage, is much pleased with a custom that prevailed there: *viz.* of sending from time to time colonies into different countries; and in this manner procuring its citizens commodious settlements. This provided for the necessities of the poor, who, equally with the rich, are members of the state: and it disburdened Carthage of multitudes of lazy, indolent people, who were its disgrace, and often proved dangerous to it: it prevented commotions and insurrections, by thus removing such persons as commonly occasion them; and who, being ever discontented under their present circumstances, are always ready for innovations and tumults.

\* Παρὰ Καρχηδονίους οὐδὲν αἰσχρὸν τῶν ἀνεόρτων πρὸς εὐφροσύνης. — Polyb. l. vi. p. 497.



SECT. IV. TRADE OF CARTHAGE, THE FIRST SOURCE OF ITS WEALTH  
AND POWER.

Commerce, strictly speaking, was the occupation of Carthage, the particular object of its industry, and its peculiar and predominant characteristic. It formed the greatest strength and chief support of that commonwealth. In a word, we may affirm, that the power, the conquests, the credit, and glory of the Carthaginians, all flowed from their commerce. Situated in the centre of the Mediterranean, and stretching out their arms eastward and westward, the extent of their commerce took in all the known world, and waited it to the coast of Spain, of Mauritania, of Gaul, and beyond the straits and pillars of Hercules. They sailed to all countries, in order to buy at a cheap rate the superfluities of every nation; which, by the wants of others, became necessities; and these they sold to them at the dearest rates. From Egypt the Carthaginians fetched fine flax, paper, corn, sails, and cables for ships; from the coast of the Red Sea, spices, frankincense, perfumes, gold, pearls, and precious stones, from Tyre and Phœnicia, purple and scarlet, rich stuffs, tapestry, costly furniture, and divers curious and exquisite works of art: in a word, they fetched from various countries, all things that can supply the necessities, or are capable of contributing to the convenience, the luxury, and the delights of life. They brought back from the western parts of the world, in return for the articles carried thither, iron, tin, lead, and copper: by the sale of these various commodities, they enriched themselves at the expense of all nations; and put them under a kind of contribution, which was so much the surer as it was spontaneous.

In thus becoming the factors and agents of all nations, they had made themselves lords of the sea; the band which held the east, the west, and south together, and the necessary channel of their communication: so that Carthage rose to be the common city, and the centre of the trade, of all those nations which the sea separated from one another.

The most considerable personages of the city were not ashamed of engaging in trade. They applied themselves to it as industriously as the meanest citizens; and their great wealth did not make them less in love with the diligence, patience, and labour, which are necessary to augment it. To this they owed their empire of the sea, the splendour of their republic; their being able to dispute for the superiority with Rome itself; and their exalted pitch of power, which forced the Romans to carry on a bloody and doubtful war, for upwards of forty years, in order to humble and subdue this haughty rival. In short, Rome, even when triumphant, thought Carthage was not to be entirely reduced any other way, than by depriving that city of the resources which it might still derive from its commerce, by which it had so long been enabled to resist the whole strength of that mighty republic.



However, it is no wonder that, as Carthage came in a manner out of the greatest school of traffic in the world, I mean Tyre, she should have been crowned with such rapid and uninterrupted success. The very vessels on which its founders had been conveyed into Africa, were afterwards employed by them in their trade. They began to make settlements upon the coasts of Spain, in those ports where they unloaded their goods. The ease with which they had founded these settlements, and the conveniences they met with, inspired them with the design of conquering those vast regions: and some time after, *Nova Carthago*, or New Carthage, gave the Carthaginians an empire in that country, almost equal to that which they enjoyed in Africa.

SECT. V. THE MINES OF SPAIN, THE SECOND SOURCE OF THE RICHES  
AND POWER OF CARTHAGE.

Diodorus\* justly remarks, that the gold and silver mines found by the Carthaginians in Spain, were an inexhaustible fund of wealth, that enabled them to sustain such long wars against the Romans. The natives had long been ignorant of these treasures that lay concealed in the bowels of the earth, at least of their use and value. The Phœnicians took advantage of this ignorance; and, by bartering some wares of little value for this precious metal, they amassed infinite wealth. When the Carthaginians had made themselves masters of the country, they dug much deeper into the earth than the old inhabitants of Spain had done, who probably were content with what they could collect on the surface; and the Romans, when they had dispossessed the Carthaginians of Spain, profited by their example, and drew an immense revenue from these mines of gold and silver.

The labour employed to come at these mines, and to dig the gold and silver out of them, was incredible.† For the veins of these metals rarely appeared on the surface; they were to be sought for and traced through frightful depths, where very often floods of water stopped the miners, and seemed to defeat all future pursuits. But avarice is no less patient in undergoing fatigues, than ingenious in finding expedients. By pumps, which Archimedes had invented when in Egypt, the Romans afterwards threw up the water out of these pits, and quite drained them. Numberless multitudes of slaves perished in these mines, which were dug to enrich their masters, who treated them with the utmost barbarity, forced them by heavy stripes to labour, and gave them no respite either day or night.

Polybius, as quoted by Strabo,‡ says, that in his time, upwards of forty thousand men were employed in the mines near *Nova Car*

\* Lib. iv. p. 312, &c.

† Diod. l. iv. p. 312, &c.

‡ Lib. iii. p. 147



*thago*; and furnished the Romans every day with twenty-five thousand drachmas, or 895*l.* 7*s.* 6*d.*\*

We must not be surprised to see the Carthaginians, soon after the greatest defeats, sending fresh and numerous armies again into the field; fitting out mighty fleets, and supporting, at a great expense, for many years, wars carried on by them in far-distant countries. But it must appear surprising to us, that the Romans should be capable of doing the same; they whose revenues were very inconsiderable before those great conquests which subjected to them the most powerful nations; and who had no resources, either from trade, to which they were absolute strangers, or from gold or silver mines, which were very rarely found in Italy, in case there were any; and the expenses of which must, for that very reason, have swallowed up all the profit. The Romans, in the frugal and simple life they led, in their zeal for the public welfare, and their love for their country, possessed funds which were not less ready or secure than those of Carthage, but at the same time were far more honourable to their nation.

#### SECT. VI. WAR.

Carthage must be considered as a trading, and, at the same time a warlike republic. Its genius and the nature of its government led it to traffic; and it became warlike, first, from the necessity the Carthaginians were under of defending themselves against the neighbouring nations, and afterwards from a desire of extending their commerce and empire. This double idea gives us, in my opinion, the true plan and character of the Carthaginian republic. We have already spoken of its commerce.

The military power of the Carthaginians consisted in their alliances with kings; in tributary nations, from which they drew both men and money; in some troops raised from among their own citizens; and in mercenary soldiers purchased of neighbouring states, without being themselves obliged to levy or exercise them, because they were already well disciplined and inured to the fatigues of war; they making choice, in every country, of such troops as had the greatest merit and reputation. They drew from Numidia a light, bold, impetuous, and indefatigable cavalry, which formed the principal strength of their armies; from the Balearic isles, the most expert slingers in the world; from Spain, a steady and invincible infantry: from the coasts of Genoa and Gaul, troops of acknowledged valour; and from Greece itself, soldiers fit for all the various operations of war, for the field or the garrisons, for besieging or defending cities.

In this manner the Carthaginians sent out at once powerful ar-

\* 25,000 drachmas.—An Attic drachma, according to Dr. Bernard, = 8*½**d.* English money: consequently, 25,000 = 895*l.* 7*s.* 6*d.*



mies, composed of soldiers which were the flower of all the armies in the universe, without depopulating either their fields or cities by new levies; without suspending their manufactures, or disturbing the peaceable artificer; without interrupting their commerce, or weakening their navy. By venal blood they possessed themselves of provinces and kingdoms; and made other nations the instruments of their grandeur and glory, with no other expense of their own than their money; and even this furnished from the traffic they carried on with foreign nations.

If the Carthaginians, in the course of a war, sustained some losses, these were but as so many foreign accidents, which only grazed, as it were, over the body of the state, but did not make a deep wound in the bowels or heart of the republic. These losses were speedily repaired, by sums arising out of a flourishing commerce, as from a perpetual sinew of war, by which the government was continually reinforced with new supplies for the purchase of mercenary forces, who were ready at the first summons. And from the vast extent of the coasts which the Carthaginians possessed, it was easy for them to levy, in a very little time, a sufficient number of sailors and rowers for the working of their fleets, and to procure able pilots and experienced captains to conduct them.

But as these parts were fortuitously brought together, they did not adhere by any natural, intimate, or necessary tie. No common and reciprocal interest united them in such a manner, as to form a solid and unalterable body. Not one individual in these mercenary armies was sincerely interested in the success of measures, or in the prosperity of the state. They did not act with the same zeal, nor expose themselves to dangers with equal resolution, for a republic which they considered as foreign, and which consequently was indifferent to them, as they would have done for their native country, whose happiness constitutes that of the several members who compose it.

In great reverses of fortune, the kings\* in alliance with the Carthaginians might easily be detached from their interest, either by that jealousy which the grandeur of a more powerful neighbour naturally excites; or by the hopes of reaping greater advantages from a new friend; or by the fear of being involved in the misfortunes of an old ally.

The tributary nations, impatient under the weight and disgrace of a yoke which had been forced upon their necks, generally flattered themselves with the hopes of finding one less galling in changing their masters; or, in case servitude was unavoidable, the choice was indifferent to them, as will appear from many instances in the course of this history.

The mercenary forces, accustomed to measure their fidelity by

\* As Syphax and Masinissa.



the largeness or continuance of their pay, were ever ready, on the least discontent, or the slightest expectation of a more considerable stipend, to desert to the enemy with whom they had just before fought, and to turn their arms against those who had invited them to their assistance.

Thus the grandeur of the Carthaginians being sustained only by these foreign supports, was shaken to the very foundation when they were once taken away. And if to this there happened to be added an interruption of their commerce (which was their sole resource,) arising from the loss of a naval engagement, they imagined themselves to be on the brink of ruin, and abandoned themselves to despondency and despair; as was evidently seen at the end of the first Punic war.

Aristotle, in the treatise where he shows the advantages and defects of the government of Carthage, finds no fault with its keeping up none but foreign forces; it is therefore probable, that the Carthaginians did not fall into this practice till a long time after. But the rebellions which harassed Carthage in its later years, ought to have taught its citizens, that no miseries are comparable to those of a government which is supported only by foreigners; since neither zeal, security, nor obedience, can be expected from them.

But this was not the case with the republic of Rome. As the Romans had neither trade nor money, they were not able to hire forces, in order to push on their conquests with the same rapidity as the Carthaginians: but then, as they procured every thing from within themselves, and as all the parts of the state were intimately united; they had surer resources in great misfortunes than the Carthaginians. And for this reason they never once thought of suing for peace after the battle of Cannæ, as the Carthaginians had done in a less imminent danger.

The Carthaginians had, besides, a body of troops (which was not very numerous) levied from among their own citizens; and this was a kind of school, in which the flower of their nobility, and those whose talents and ambition prompted them to aspire to the first dignities, learned the rudiments of the art of war. From among these were selected all the general officers, who were put at the head of the different bodies of their forces, and had the chief command in the armies. This nation was too jealous and suspicious to employ foreign generals. But they were not so distrustful of their own citizens as Rome and Athens; for the Carthaginians, at the same time that they invested them with great power, did not guard against the abuse they might make of it in order to oppress their country. The command of armies was neither annual, nor limited to any time, as in the two republics above mentioned. Many generals held their commissions for a great number of years, either till the war or their lives ended; though they were still accountable to the commonwealth for their



conduct; and liable to be recalled, whenever a real fault, a misfortune, or the superior interest of a cabal, furnished an opportunity for it.

## SECT. VII. ARTS AND SCIENCES.

It cannot be said that the Carthaginians renounced entirely the glory which results from study and knowledge. The sending of Masinissa, son of a powerful king,\* thither for education, gives us room to believe that Carthage was provided with an excellent school. The great Hannibal,† who, in all respects, was an ornament to that city, was not unacquainted with polite literature, as will be seen hereafter. Mago,‡ another very celebrated general, did as much honour to Carthage by his pen as by his victories. He wrote twenty-eight volumes upon husbandry, which the Roman senate had in such esteem, that after the taking of Carthage, when they presented the African princes with the libraries found there (another proof that learning was not entirely banished from Carthage,) they gave orders to have these books translated into Latin,§ though Cato had before written his books on that subject. There is still extant|| a Greek version of a treatise drawn up by Hanno, in the Punic tongue, relating to a voyage he made (by order of the senate) with a considerable fleet round Africa, for the settling of different colonies in that part of the world. This Hanno is believed to be more ancient than that person of the same name, who lived in the time of Agathocles.

Clitomachus,¶ called in the Punic language Asdrubal, was a great philosopher. He succeeded the famous Carneades, whose disciple he had been; and maintained in Athens the honour of the Academic sect. Cicero says,\*\* that he was a more sensible man, and fonder of study, than the Carthaginians generally are. He wrote several books,†† in one of which he composed a piece to console the unhappy citizens of Carthage, who, by the ruin of their city, were reduced to slavery.

I might rank among, or rather place at the head of, the writers who have adorned Africa, the celebrated Terence; himself singly being capable of reflecting infinite honour on his country by the fame of his productions, if, on this account, Carthage, the place of his birth, ought not to be less considered as his country than Rome, where he was educated, and acquired that purity of style, that delicacy and elegance, which have gained him the admiration of all succeeding ages. It is supposed,‡‡ that he was carried off when an

\* King of the Massylians in Africa. † Nepos in vitâ Annibalis. ‡ Cic l. i. De orat. n. 249. Plin. l. xviii. c. 3.

§ These books were written by Mago in the Punic language, and translated into Greek by Cassius Dionysius, of Ulicæ, from whose version, we may probably suppose the Latin was made.

|| Voss. de Hist. Gr. l. iv.

¶ Plut. de fort. Alex. p. 338. Diog. Laert. in Cliton.

\*\* Clitomachus, homo et acutus ut Pœnus, et valdè studiosus ac diligens. *Academ. Quest.* l. iv. n. 98.

†† Tusc. *Quest.* l. iii. n. 54.

‡‡ Suet. in vitâ Terentii.



infant, or at least very young, by the Numidians, in their incursions into the Carthaginian territories, during the war carried on between these two nations, from the conclusion of the second, to the beginning of the third, Punic war. He was sold for a slave to Terentius Lucanus, a Roman Senator; who, after giving him an excellent education, gave him his liberty, and called him by his own name, as was then the custom. He was united in a very strict friendship with the second Scipio Africanus, and Lælius; and it was a common report at Rome, that he had the assistance of these two great men in composing his pieces. The poet so far from endeavouring to stifle a report so advantageous to him, made a merit of it. Only six of his comedies are extant. Some authors, on the authority of Suetonius (the writer of his life,) say, that in his return from Greece, whither he had made a voyage, he lost a hundred and eight comedies, which he had translated from Menander, and could not survive an accident which must naturally afflict him in a sensible manner: but this incident is not very well founded. Be this as it may, he died in the year of Rome 594, under the consulship of Cneius Cornelius Dolabella and M. Fulvius, at the age of thirty-five years, and consequently he was born *anno* 560.

It must yet be confessed, notwithstanding all we have said, that there ever was a great scarcity of learned men in Carthage, since it hardly furnished three or four writers of reputation in upwards of seven hundred years. Although the Carthaginians held a correspondence with Greece and the most civilized nations, yet this did not excite them to borrow their learning, as being foreign to their views of trade and commerce. Eloquence, poetry, history, seem to have been little known among them. A Carthaginian philosopher was considered as a sort of prodigy by the learned. What then would an astronomer or a geometrician have been thought? I know not in what esteem physic, which is so highly useful to life, was held at Carthage; or jurisprudence, so necessary to society.

As works of wit were generally had in so much disregard, the education of youth must necessarily have been very imperfect and unpolished. In Carthage, the study and knowledge of youth were for the most part confined to writing, arithmetic, book-keeping, and the buying and selling goods; in a word, to whatever related to traffic. But polite learning, history, and philosophy, were in little repute among them. These were in later years even prohibited by the laws, which expressly forbade any Carthaginian to learn the Greek tongue, lest it might qualify them for carrying on a dangerous correspondence with the enemy, either by letter or word of mouth.\*

\* Factum senatus consultum nequis postea Carthagenensis aut literis Græcis aut sermoni studeret; ne aut loqui cum hoste, aut scribere sine interprete posset. *Justin.* l. xi. c. 5. Justin ascribes the reason of this law to a treasonable correspondence between one Suniatus, a powerful Carthaginian, and Dionysius the Tyrant of Sicily: the former, by letters written in Greek (which afterwards fell into the hands of the Car



Now what could be expected from such a cast of mind? Accordingly there was never seen among them that elegance of behaviour, that ease and complacency of manners, and those sentiments of virtue, which are generally the fruits of a liberal education in all civilized nations. The small number of great men which this nation has produced, must therefore have owed their merit to the felicity of their genius, to the singularity of their talents, and a long experience, without any great assistance from cultivation and instruction. Hence it was, that the merit of the greatest men of Carthage was sullied by great failings, low vices, and cruel passions; and it is rare to meet with any conspicuous virtue among them without some blemish; with any virtue of a noble, generous, and amiable kind, and supported by enlightened and steady principles, such as is every where found among the Greeks and Romans. The reader will perceive that I here speak only of the heathen virtues, and agreeably to the idea which the Pagans entertained of them.

I meet with as few monuments of their skill in arts of a less noble and necessary kind, as painting and sculpture. I find, indeed, that they had plundered their conquered nations of a great many works in both these kinds; but it does not appear that they themselves had produced many.

From what has been said, one cannot help concluding, that traffic was the predominant inclination, and the peculiar characteristic of the Carthaginians; that it formed, in a manner, the basis of the state, the soul of the commonwealth, and the grand spring which gave motion to all their enterprises. The Carthaginians, in general, were skilful merchants; employed wholly in traffic; excited strongly by the desire of gain, and esteeming nothing but riches; directing all their talents, and placing their chief glory in amassing them; though at the same time they scarce knew the purpose for which they were designed, or how to use them in a noble or worthy manner.

#### SECT. VIII. THE CHARACTER, MANNERS, AND QUALITIES, OF THE CARTHAGINIANS.

In the enumeration of the various qualities which Cicero\* assigns to different nations, as their distinguishing characteristics, he declares that of the Carthaginians to be craft, skill, address, industry, cunning, *calliditas*; which doubtless appeared in war, but was still more conspicuous in the rest of their conduct; and this was joined to another quality that bears a very near relation to it, and is still less reputable. Craft and cunning led naturally to lying, duplicity,

thaginians,) having informed the tyrant of the war designed against him by his country, out of hatred to Hanno the general, to whom he was an enemy.

\* Quam volumus licet ipsi nos amemus, tamen nec numero Hispanos, nec robore Gallos, nec calliditate Pœnos, &c. sed pietate ac religione, &c. omnes gentes nationesque superavimus. *De Arusp. Resp.* n. 19.



and breach of faith; and these, by accustoming the mind insensibly to be less scrupulous with regard to the choice of the means for compassing its designs, prepare it for the basest frauds and the most perfidious actions. This was also one of the characteristics of the Carthaginians;\* and it was so notorious, that to signify any remarkable dishonesty, it was usual to call it, *Punic faith*, *fides Punica*: and to denote a *knaveish, deceitful disposition*, no expression was thought more proper and emphatical than this, a *Carthaginian disposition*, *Punicum ingenium*.

An excessive thirst for amassing wealth, and an inordinate love of gain, generally gave occasion in Carthage to the committing base and unjust actions. One single example will prove this. During a truce, granted by Scipio to the earnest entreaties of the Carthaginians, some Roman vessels, being driven by a storm on the coasts of Carthage, were seized by order of the senate and people,† who could not suffer so tempting a prey to escape them. They were resolved to get money, though the manner of acquiring it were ever so scandalous. The inhabitants of Carthage, even in St. Austin's time (as that Father informs us,) showed, on a particular occasion, that they still retained part of this characteristic.‡

But these were not the only blemishes and faults of the Carthaginians. They had something austere and savage in their disposition and genius, a haughty and imperious air, a sort of ferocity, which, in the first transports of passion, was dead to both reason and remonstrances, and plunged brutally into the utmost excesses of violence. The people, cowardly and grovelling under apprehensions, were proud and cruel in their transports: at the same time that they trembled under their magistrates, they were dreaded in their turn by their miserable vassals. In this we see the difference which education makes between one nation and another. The Athenians, whose city was always considered as the centre of learning, were naturally jealous of their authority, and difficult to govern; but still, a fund of good nature and humanity made them compassionate the misfortunes of others, and be indulgent to the errors of their ways. Cleon one day desired the assembly, in which he presided, to break up, because, as he told them, he had a sacrifice to offer, and friends to entertain. The people only laughed

\* Carthaginenses fraudulentī et mendaces—multis et varīs mercatorum advenarum que sermonibus ad studium fallendi questūs cupiditate vocabantur. Cic. orat. h. in. Rull. n. 94.

† Magistratus senatum vocare, populus in curiæ vestibulo fremere, ne tanta ex oculis manibusque amitteretur præda. Consensum est, ut, &c. Liv. l. xxx. n. 24.

‡ A mountebank had promised the citizens of Carthage to discover to them their most secret thoughts, in case they would come, on a day appointed, to hear him. Being all met, he told them, they were desirous to buy cheap and sell dear. Every man's conscience pleaded guilty to the charge: and the mountebank was dismissed with applause and laughter. *Vili vultis emere, et carè vendere; in quo dicto levissimi scenici omnes tamen conscientias invenerunt suas, eique vera et tamen improvisa dicenti admirabili favore plausserunt.* S. August. l. xiii. de Trinit. c. 3.

§ Plut. de gen. Rep. p. 799.



at the request, and immediately separated. Such a liberty, says Plutarch, at Carthage, would have cost a man his life.

Livy\* makes a like reflection with regard to Terentius Varro. That general, on his return to Rome after the battle of Cannæ, which had been lost by his ill conduct, was met by persons of all orders of the state, at some distance from Rome; and thanked by them, for his not having despaired of the commonwealth; who, says the historian, had he been a general of the Carthaginians, must have expected the most severe punishment: *Cui, si Carthaginiensium duc-tor fuisset, nihil recusandum supplicii foret.* Indeed, a court was established at Carthage, where the generals were obliged to give an account of their conduct; and they all were made responsible for the events of the war. Ill success was punished there as a crime against the state; and whenever a general lost a battle, he was almost sure, at his return, of ending his life upon a gibbet. Such was the furious, cruel, and barbarous disposition of the Carthaginians, who were always ready to shed the blood of their citizens as well as of foreigners. The unheard-of tortures which they made Regulus suffer, are a manifest proof of this assertion; and their history will furnish us with such instances of it, as are not to be read without horror.

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## PART II.

### THE HISTORY OF THE CARTHAGINIANS.

THE interval of time between the foundation of Carthage and its ruin, include seven hundred years, and may be divided into two parts. The first, which is much the longest and the least known (as is ordinary with the beginnings of all states,) extends to the first Punic war, and takes up five hundred and eighty-two years. The second, which ends at the destruction of Carthage, contains but a hundred and eighteen years.



## CHAPTER I.

### *The Foundation of Carthage, and its Aggrandizement till the Time of the first Punic War.*

CARTHAGE, in Africa, was a colony from Tyre, the most renowned city at that time for commerce in the world. Tyre had long before transplanted into that country another colony, which built

\* Lib. xxii. n. 61.



Utica,\* made famous by the death of the second Cato, who for this reason is generally called Cato Uticensis.

Authors disagree very much with regard to the æra of the foundation of Carthage.† It is a difficult matter, and not very material, to reconcile them; at least, agreeably to the plan laid down by me, it is sufficient to know, within a few years, the time in which that city was built.

Carthage existed a little above seven hundred years.‡ It was destroyed under the consulate of Cn. Lentulus, and L. Mummius, the 603d year of Rome, 3859th of the world, and 145 before Christ. The foundation of it may therefore be fixed in the year of the world 3158, when Joash was king of Judah, 98 years before the building of Rome, and 846 before our Saviour.

The foundation of Carthage is ascribed to Elisa, a Tyrian princess, better known by the name of Dido.§ Ithobal, king of Tyre, and father of the famous Jezebel, called in scripture Ethbaal, was her great grandfather. She married her near relation Acerbas, called otherwise Sicharbas and Sichæus, an extremely rich prince, and Pygmalion, king of Tyre, was her brother. This prince having put Sichæus to death, in order that he might have an opportunity of seizing his immense wealth, Dido eluded the cruel avarice of her brother, by withdrawing secretly with all her dead husband's treasures. After having long wandered, she at last landed on the coast of the Mediterranean, in the gulf where Utica stood, and in the country of Africa, properly so called, distant almost fifteen miles|| from Tunis, so famous at this time for its corsairs; and there settled with her few followers, after having purchased some lands from the inhabitants of the country.¶

Many of the neighbouring people, invited by the prospect of lucre, repaired thither to sell to these new comers the necessaries of life; and shortly after incorporated themselves with them.

\* *Utica et Carthago, ambe inclitæ, ambe à Phœnicibus conditæ; illa fato Catonis insignis, hæc suo.* Pompon. Mel. c. 67. Utica and Carthage, both famous, and both built by Phœnicians; the first renowned by Cato's fate, the last by its own.

† Our countryman *Hewel* endeavours to reconcile the three different accounts of the foundation of Carthage, in the following manner. He says, that the town consisted of three parts, viz. Cothon, or the port and buildings adjoining to it, which he supposes to have been first built; Megara, built next, and, in respect of Cothon, called the New Town, or Carthada: and Brysa, or the citadel, built last of all, and probably by Dido. Cothon, to agree with Appian, was built fifty years before the taking of Troy; Megara, to correspond with Eusebius, was built a hundred ninety-four years later; Brysa, to agree with Menander (cited by Josephus,) was built a hundred sixty-six years after Megara.

‡ Liv. Epit. l. ii. § Justin. l. xviii. c. 4—6. App. de bello Pun. p. 1. Strab. l. xvii. p. 832. Paterc. l. i. c. 6. ¶ 190 stadia. Strab. l. xiv. p. 687.

§ Some authors say, that Dido put a trick on the natives, by desiring to purchase of them, for her intended settlement, only so much land as an ox's hide would encompass. The request was thought too moderate to be denied. She then cut the hide into the smallest thongs; and, with them, encompassed a large tract of ground, on which she built a citadel called Brysa, from the hide. But this tale of the hide is generally exploded by the learned: who observe that the Hebrew word *Beera*, which signifies a fortification, gave rise to the Greek word *Byrsa*, which is the name of the citadel of Carthage.



These inhabitants, who had been thus gathered from different places, soon grew very numerous. The citizens of Utica, considering them as their countrymen, and as descended from the same common stock, deputed envoys with very considerable presents, and exhorted them to build a city in the place where they had first settled. The natives of the country, from the esteem and respect frequently shown to strangers, did as much on their part. Thus all things conspiring with Dido's views, she built her city, which was charged with the payment of an annual tribute to the Africans for the ground it stood upon; and called Carthada.\* or Carthage, a name that, in the Phœnician and Hebrew tongues (which have a great affinity,) signifies the New City. It is said, that when the foundations were dug, a horse's head was found, which was thought a good omen, and a presage of the future warlike genius of that people.†

This princess was afterwards courted by Iarbus, king of Getulia, and threatened with a war in case of refusal. Dido, who had bound herself by an oath not to consent to a second marriage, being incapable of violating the faith she had sworn to Sichæus, desired time for deliberation, and for appeasing the manes of her first husband by sacrifice. Having therefore ordered a pile to be raised, she ascended it; and drawing out a dagger which she had concealed under her robe, stabbed herself with it.‡

Virgil has made a great alteration in this history, by supposing that Æneas, his hero, was contemporary with Dido, though there was an interval of three centuries between the one and the other; Carthage being built three hundred years after the destruction of

\* Kartha Hadath, or Hadtha.

† Effodère loco signum, quod regia Juno  
Monstrarat, caput acris equi; nam sic fore bello  
Egregiam, et facilem victu per secula gentem.—*Virg. Æn.* l. i. 467.

The Tyrians landing near this holy ground,  
And digging here, a prosperous omen found:  
From under earth a courser's head they drew,  
Their growth and future fortune to foreshow:  
This fated sign their foundress, Juno, gave,  
Of a soil fruitful, and a people brave.—*Dryden.*

‡ The story, as it is told more at large in Justin (l. xviii. c. 6,) is this:—Iarbas, king of the Mauritanians, sending for ten of the principal Carthaginians, demanded Dido in marriage, threatening to declare war against her in case of a refusal; the ambassadors being afraid to deliver the message of Iarbas, told her (with Punic honesty,) that he wanted to have some person sent him, who was capable of civilizing and polishing himself and his Africans; but that there was no possibility of finding any Carthaginian, who would be willing to quit his native place and kindred for the conversation of Barbarians, who were as savage as the wildest beasts. Here the queen, with indignation, interrupting them, and asking, if they were not ashamed to refuse living in any manner which might be beneficial to their country, to which they owed even their lives? they then delivered the king's message, and bid her set them a pattern, and sacrifice herself to her country's welfare. Dido, being thus ensnared, called on Sichæus with tears and lamentations, and answered, that she would go where the fates of her city called her. At the expiration of three months, she ascended the fatal pile; and with her last breath told the spectators, that she was going to her husband, as they had ordered her.



**Troy.** This liberty is very excusable in a poet, who is not tied to the scrupulous accuracy of an historian; and we admire, with great reason, the judgment which he has shown in his plan, when, to interest the Romans (for whom he wrote) in his subject, he has the art of introducing into it the implacable hatred which subsisted between Carthage and Rome, and ingeniously deduces the original of it from the very remote foundation of those two rival cities.

Carthage, whose beginnings, as we have observed, were very weak at first, grew larger by insensible degrees, in the country where it was founded. But its dominion was not long confined to Africa. This ambitious city extended her conquests into Europe, invaded Sardinia, and made herself mistress of a great part of Sicily and reduced to her subjection almost the whole of Spain; and having sent out powerful colonies into all quarters, enjoyed the empire of the seas for more than six hundred years; and formed a state which was able to dispute pre-eminence with the greatest empires of the world, by her wealth, her commerce, her numerous armies, her formidable fleets, and, above all, by the courage and ability of her captains. The dates and circumstances of many of these conquests are little known. I shall take but a transient notice of them, in order to enable my readers to form some idea of the countries, which will be often mentioned in the course of this history.

*Conquests of the Carthaginians in Africa.*

The first wars made by the Carthaginians, were to free themselves from the annual tribute which they had engaged to pay the Africans, for the territory which had been ceded to them.\* This conduct does them no honour, as the settlement was granted them upon condition of their paying a tribute. One would be apt to imagine, that they were desirous of covering the obscurity of their original, by abolishing this proof of it. But they were not successful on this occasion. The Africans had justice on their side, and they prospered accordingly; the war being terminated by the payment of the tribute.

The Carthaginians afterwards carried their arms against the Moors and Numidians, and gained many conquests over both.† Being now emboldened by these happy successes, they shook off entirely the tribute which gave them so much uneasiness,‡ and possessed themselves of a great part of Africa.

About this time there arose a great dispute between Carthage and Cyrene, on the subject of their respective limits.§ Cyrene was a very powerful city, situated on the Mediterranean, towards the greater Syrtis, and had been built by Battus, the Lacedæmonian.

It was agreed on each side, that two young men should set out

\* Justin. l. xix. c. 1. † Justin. l. xix. c. 2.

‡ Afri compulsi stipendium urbis conditæ Carthaginiensibus remittere. Justin. l. xix. c. 2.

§ Sallust. de bello Jugurth. n. 77. Valer. Max. l. v. c. 6



at the same time, from either city; and that the place of their meeting should be the common boundary of both states. The Carthaginians (these were two brothers named Philæni) made the most haste; and their antagonists pretending that foul play had been used, and that the two brothers had set out before the time appointed, refused to stand to the agreement, unless the two brothers (to remove all suspicion of unfair dealing) would consent to be buried alive in the place where they had met. They acquiesced with the proposal; and the Carthaginians erected, on the spot, two altars to their memories, and paid them divine honours in their city; and from that time the place was called the Altars of the Philæni, *Aræ Philænorum*,\* and served as the boundary of the Carthaginian empire, which extended from thence to the pillars of Hercules.

*Conquests of the Carthaginians in Sardinia, &c.*

History does not inform us exactly, either of the time when the Carthaginians entered Sardinia, or of the manner in which they got possession of it. This island was of great use to them;† and, during all their wars, supplied them abundantly with provisions. It is separated from Corsica only by a strait of about three leagues in breadth. The metropolis of the southern and most fertile part of it, was Caralis or Calaris, now called Cagliari. On the arrival of the Carthaginians, the natives withdrew to the mountains in the northern parts of the island, which are almost inaccessible, and whence the enemy could not dislodge them.

The Carthaginians seized likewise on the Balearic isles, now called Majorca and Minorca. Port Mahon (*Portus Magonis*,) in the latter island, was so called from Mago, a Carthaginian general, who first made use of and fortified it. It is not known who this Mago was;‡ but it is very probable that he was Hannibal's brother. This harbour is, at this day, one of the most considerable in the Mediterranean.

These isles furnished the Carthaginians with the most expert slingers in the world, who did them great service in battles and sieges.§ They slang large stones of above a pound weight; and sometimes threw leaden bullets|| with so much violence, that they would pierce even the strongest helmets, shields, and cuirasses; and were so dexterous in their aim, that they scarce ever missed the mark. The inhabitants of these islands were accustomed from their infancy to handle the sling; for which purpose their mothers

\* These altars were not standing in Strabo's time. Some geographers think Arcadia to be the city which was anciently called Philænorum Aræ; but others believe it was Naina or Tain, situated a little west of Arcadia, in the gulf of Sidra.

† Strab. l. v. p. 224. Diod. l. v. p. 296. § Diod. l. v. p. 296. and l. xix. p. 742. Liv. loco citato.

|| *Liquescit excussa glans fundâ, et attritu aëris, velut igne, distillat: i. e.* The ball, when thrown from the sling, dissolves; and, by the friction of the air, runs as if it was melted by fire. Senec. Nat. Quæst. l. ii. c. 57.



placed on the bough of a high tree, the piece of bread designed for their children's breakfast, who were not allowed a morsel till they brought it down with their slings. From this practice, these islands were called *Ballæares* and *Gymnasizæ* by the Greeks;\* because the inhabitants used to exercise themselves so early in slinging stones.†

*Conquests of the Carthaginians in Spain.*

Before I enter on the relation of these conquests, I think it proper to give my readers some idea of Spain.

Spain is divided into three parts, *Bætica*, *Lucitania*, *Tarracoenensis*.‡

*Bætica*, so called from the river *Bætis*,§ was the southern division of it, and comprehended the present kingdom of Grenada, Andalusia, part of New Castile, and Estremadura. Cadiz, called by the ancients *Gades* and *Gadira*, is a town situated in a small island of the same name, on the western coast of Andalusia, about nine leagues from Gibraltar. It is well known,|| that *Hercules*, having extended his conquests to this place, halted, from the supposition that he was come to the extremity of the world. He here erected two pillars, as monuments of his victories, pursuant to the custom of that age. The place has always retained the name, though time has quite destroyed these pillars. Authors are divided in opinion, with regard to the place where these pillars were erected. *Bætica* was the most fruitful, the wealthiest, and most populous, part of Spain.¶ It contained two hundred cities, and was inhabited by the *Turdetani*, or *Turduli*. On the banks of the *Bætis* stood three large cities; *Castulo* towards the source; *Corduba* lower down, the native place of *Lucan* and the two *Senecas*; lastly, *Hispalis*.\*\*

*Lusitania*, is bounded on the west by the Ocean, on the north by the river *Durius*,†† and on the south by the river *Anas*.‡‡ Between these two rivers is the *Tagus*. *Lusitania* was what is now called *Portugal*, with part of Old and New Castile.

\* Strab. l. iii. p. 107.

† Rochart derives the name of these islands from two Phœnician words, *Baal-jare*, or master of the art of slinging. This strengthens the authority of Strabo, viz. that the inhabitants learned their art from the Phœnicians, who were once their masters. Σφινδονῆται ἄριστοι λίγονται—ἰξότου Φοίνικες κατέχον τὰς νήσους. And this is still more probable, when we consider that both the Hebrews and Phœnicians excelled in this art. The Balearian slings would annoy an enemy either near at hand, or at a distance. Every slinger carried three of them in war. One hung from the neck, a second from the waist, and the third was carried in the hand. To this, give me leave to add two more observations (foreign indeed to the present purpose, but relating to these islands,) which I hope will not be unentertaining to the reader. The first is, that these islands were once so infested with rabbits, that the inhabitants of it applied to Rome, either for aid against them, or otherwise desired new habitations, ἐμβαλίσθαι γὰρ ὑπὸ τῶν ζώων τούτων, these creatures having ejected them out of their old ones. Vide Strab. Plin. l. viii. c. 55. The second observation is, that these islands were not only expert slingers, but likewise excellent swimmers; which they are to this day, by the testimony of our countryman *Biddulph*, who, in his *Travels*, informs us, that being becalmed near these islands, a woman swam to him out of one of them, with a basket of fruit to sell.

‡ Cluver. l. ii. c. 2.

\*\* Seville.

§ Guadalquiver.

†† Douro.

|| Strabo, l. iii. p. 171.

¶ Ibid

‡‡ Guadiana.



Tarraconensis comprehended the rest of Spain, that is, the kingdoms of Murcia and Valentia, Catalonia, Arragon, Navarre, Biscay, the Asturias, Gallicia, the kingdom of Leon, and the greatest part of the two Castiles. Tarraco,\* a very considerable city, gave its name to this part of Spain. Pretty near it lay Barcino.† Its name gives rise to the conjecture, that it was built by Hamilcar, surnamed Barca, father of the great Hannibal. The most renowned nations of Tarraconensis were, the Celtiberi, beyond the river Iberus; ‡ the Cantabri, where Biscay now lies; the Carpetani, whose capital was Toledo; the Oretani, &c.

Spain, abounding with mines of gold and silver, and peopled with a martial race of men, had sufficient to excite both the avarice and ambition of the Carthaginians, who were more of a mercantile than of a warlike disposition, from the very genius and constitution of their republic. They doubtless knew that their Phœnician ancestors (as Diodorus§ relates,) taking advantage of the happy ignorance of the Spaniards, with regard to the immense riches which were hid in the bowels of their lands, first took from them these precious treasures, in exchange for commodities of little value. They likewise foresaw, that if they could once subdue this country, it would furnish them abundantly with well-disciplined troops for the conquest of other nations, as actually happened.

The occasion of the Carthaginians first landing in Spain, was to assist the inhabitants of Cadiz, who were invaded by the Spaniards.|| That city was a colony from Tyre, as well as Utica and Carthage, and even more ancient than either of them. The Tyrians having built it, established there the worship of Hercules; and erected, in his honour, a magnificent temple, which became famous in after-ages. The success of this first expedition of the Carthaginians, made them desirous of carrying their arms into Spain.

It is not exactly known in what period they entered Spain, nor how far they extended their first conquests. It is probable that these were slow in the beginning, as the Carthaginians had to do with very warlike nations, who defended themselves with great resolution and courage. Nor could they ever have accomplished their designs, as Strabo¶ observes, had the Spaniards (united in a body) formed but one state, and mutually assisted one another. But as every district, every people, were entirely detached from their neighbours, and had not the least correspondence nor connexion with them, the Carthaginians were forced to subdue them one after another. This circumstance occasioned, on one hand, the loss of Spain; but on the other, protracted the war, and made the conquest of the country much more difficult.\*\* Accordingly it

\* Tarragona. † Barcelona. ‡ Ebro. § Lib. v. p. 312. || Justin. l. xlv. c. 5. Diod. l. v. p. 300. ¶ L. iii. p. 158.

\*\* Such a division of Britain retarded, and at the same time facilitated, the conquest of it to the Romans. *Dum singuli pugnant, universi vincuntur.* Tacit.



has been observed, that though Spain was the first province which the Romans invaded on the continent, it was the last they subdued;\* and was not entirely subjected to their power, till after having made a vigorous opposition for upwards of 200 years.

It appears from the accounts given by Polybius and Livy, of the wars of Hamilcar, Asdrubal, and Hannibal, in Spain, which will soon be mentioned, that the arms of the Carthaginians had not made any considerable progress in that country before that period, and that the greatest part of Spain was then unconquered. But in twenty years' time they completed the conquest of almost the whole country.

At the time that Hannibal set out for Italy,† all the coast of Africa, from the Philænorum Aræ, by the great Syrtis, to the pillars of Hercules, was subject to the Carthaginians. Passing through the straits, they had conquered all the western coasts of Spain, along the ocean, as far as the Pyrenean hills. The coast which lies on the Mediterranean, had been almost wholly subdued by them; and it was there they had built Carthagina; and they were masters of all the country, as far as the river Iberus, which bounded their dominions. Such was, at that time, the extent of their empire. In the centre of the country, some nations had indeed held out against all their efforts, and could not be subdued by them.

#### *Conquests of the Carthaginians in Sicily.*

The wars which the Carthaginians carried on in Sicily are more known. I shall here relate those which were waged from the reign of Xerxes, who first prompted the Carthaginians to carry their arms into Sicily, till the first Punic war. This period includes near two hundred and twenty years; viz. from the year of the world 3520 to 3738. At the breaking out of these wars, Syracuse, the most considerable as well as the most powerful city of Sicily, had invested Gelon, Hiero, and Thrasybulus (three brothers who succeeded one another) with the sovereign power. After their deaths, a democracy or popular government was established in that city, and subsisted above sixty years. From this time, the two Dionysiiuses, Timoleon, and Agathocles, bore the sway in Syracuse. Pyrrhus was afterwards invited into Sicily, but he kept possession of it only a few years. Such was the government of Sicily during the wars of which I am going to treat. They will give us great light with regard to the power of the Carthaginians, at the time that they began to be engaged in war with the Romans.

Sicily is the largest and most considerable island in the Mediterranean. It is of a triangular form, and for that reason was called

\* Hispania, prima Romanis Intra Provinciarum, quæ quidem continentis sint, postrema omnium perdonita est. *Liv.* l. xxviii. n. 12.

† Polyb. l. iii. p. 192. l. i. p. 2.



**Trimacria and Triquetra.** The eastern side, which faces the Ionian or Grecian sea, extends from cape Pachynum\* to Pelorum.† The most celebrated cities on this coast are Syracuse, Tauromenium, and Messana. The northern coast, which looks towards Italy, reaches from cape Pelorum to cape Lilybæum.‡ The most noted cities on this coast are Mylæ, Himera, Panormus, Eryx, Motya, Lilybæum. The southern coast, which lies opposite to Africa, extends from cape Lilybæum to Pachynum. The most remarkable cities on this coast are Selinus, Agrigentum, Gela, and Camarina. This island is separated from Italy by a strait, which is not more than a mile and a half over, and called the Faro, or strait of Messina, from its contiguity to that city. The passage from Lilybæum to Africa is but 1500 furlongs,§ that is, about seventy-five leagues.||

The period in which the Carthaginians first carried their arms into Sicily is not exactly known.¶ All we are certain of is, that they were already possessed of some part of it, at the time that they entered into a treaty with the Romans; the same year that the kings were expelled, and consuls appointed in their room, viz. twenty-eight years before Xerxes invaded Greece. This treaty, which is the first we find mentioned to have been made between these two nations, speaks of Africa and Sardinia as possessed by the Carthaginians; whereas the conventions with regard to Sicily, relate only to those parts of the island which were subject to them. By this treaty it is expressly stipulated, that neither the Romans nor their allies shall sail beyond the Fair Promontory,\*\* which was very near Carthage; and that such merchants as shall resort to this city for traffic, shall pay only certain duties which are settled in it.††

It appears by the same treaty, that the Carthaginians were particularly careful to exclude the Romans from all the countries subject to them; as well as from the knowledge of what was transacting in them; as though the Carthaginians, even at that time, had taken umbrage at the rising power of the Romans; and already harboured in their breasts the secret seeds of that jealousy and distrust, that were one day to burst out in long and cruel wars, and a mutual hatred and animosity, which nothing could extinguish but the ruin of one of the contending powers.

A. M. 3520. Some years after the conclusion of this first treaty, Ant. J. C. 484. the Carthaginians made an alliance with Xerxes, king

\* Pessaro. † Il Faro. ‡ Cape Boëo. § Strabo, l. vi. p. 267.

|| This is Strabo's calculation; but there must be a mistake in the numeral characters; and what he immediately subjoins, is a proof of this mistake. He says, that a man, whose eye-sight was good, might, from the coast of Sicily, count the vessels that came out of the port of Carthage. Is it possible that the eye can carry so far as 60 or 75 leagues? This passage of Strabo, therefore, must be thus corrected. The passage from Lilybæum to Africa, is only 25 leagues.

¶ Polyb. .iii. p. 215. et seq. edit. Gronov.

\*\* The reason of this restraint, according to Polybius, was, the unwillingness of the Carthaginians to let the Romans have any knowledge of the countries which lay more to the south, in order that these enterprising people might not hear of their fertility. Polyb. l. iii. p. 247. edit. Gronov. †† Polyb. l. iii. p. 246.



of Persia.\* This prince, who aimed at nothing less than the total extirpation of the Greeks, whom he considered as his irreconcilable enemies, thought it would be impossible for him to succeed in his enterprise without the assistance of Carthage, whose power was formidable even at that time. The Carthaginians, who always kept in view the design they entertained of seizing upon the remainder of Sicily, greedily snatched the favorable opportunity which now presented itself for their completing the reduction of it. A treaty was therefore concluded; wherein it was agreed, that the Carthaginians were to invade, with all their forces, those Greeks who were settled in Sicily and Italy, while Xerxes should march in person against Greece itself.

The preparations for this war lasted three years. The land army amounted to no less than three hundred thousand men. The fleet consisted of two thousand ships of war, and upwards of three thousand small vessels of burden. Hamilcar, the most experienced captain of his age, sailed from Carthage with this formidable army. He landed at Palermo;† and, after refreshing his troops, he marched against Himera, a city not far distant from Palermo, and laid siege to it. Theron, who commanded in it, seeing himself very much straitened, sent to Gelon, who had possessed himself of Syracuse. He flew immediately to his relief, with fifty thousand foot and five thousand horse. His arrival infused new courage into the besieged, who, from that time, made a very vigorous defence.

Gelon was an able warrior, and excelled in stratagems. A courier was brought to him, who had been dispatched from Selinus, a city of Sicily, with a letter for Hamilcar, to inform him of the day when he might expect the cavalry which he had demanded of them. Gelon drew out an equal number of his own troops, and sent them from his camp about the time agreed on. These being admitted into the enemy's camp, as coming from Selinus, rushed upon Hamilcar, killed him, and set fire to his ships. In this critical conjuncture, Gelon attacked, with all his forces, the Carthaginians, who at first made a gallant resistance. But when the news of their general's death was brought them, and they saw all their fleet in a blaze, their courage failed them, and they fled. And now a dreadful slaughter ensued: upwards of one hundred and fifty thousand being slain. The rest of the army, having retired to a place where they were in want of every thing, could not make a long defence, and were forced to surrender at discretion. This battle was fought the very day of the famous action of Thermopylæ, in which three hundred Spartans,‡ with the sacrifice of their lives, disputed Xerxes's entrance into Greece.

When the sad news was brought to Carthage of the entire defeat of the army, consternation, grief, and despair, threw the whole

\* *Diod. l. xi. p. 1. 16. 22.*

† This city is called in Latin *Panormus*.

‡ Besides the 300 Spartans, the Thebians, a people of *Bœotia*, to the number of 700, fought and died with Leonidas in this memorable battle. *Herod. l. vii. c. 203—223.*



city into such a confusion and alarm as are not to be expressed. It was imagined that the enemy was already at the gates. The Carthaginians, in great reverses of fortune, always lost their courage, and sunk into the opposite extreme. Immediately they sent a deputation to Gelon, by which they desired peace upon any terms. He heard their envoys with great humanity. The complete victory he had gained, so far from making him haughty and untractable, had only increased his modesty and clemency even towards the enemy. He therefore granted them a peace, without any other condition than their paying two thousand talents\* towards the expense of the war. He likewise required them to build two temples, where the treaty of this peace should be deposited, and exposed at all times to public view. The Carthaginians did not think this a dear purchase of a peace that was so absolutely necessary to their affairs, and which they hardly durst hope for. Gisgo, the son of Hamilcar, pursuant to the unjust custom of the Carthaginians, of ascribing to the general the ill success of a war, and making him bear the blame of it, was punished for his father's misfortune, and sent into banishment. He passed the remainder of his days at Selinus, a city of Sicily.

Gelon, on his return to Syracuse, convened the people, and invited all the citizens to appear under arms. He himself entered the assembly, unarmed and without his guards, and there gave an account of the whole conduct of his life. His speech met with no other interruption than the public testimonies which were given to him of gratitude and admiration. So far from being treated as a tyrant, and the oppressor of his country's liberty, he was considered as its benefactor and deliverer; all, with a unanimous voice, proclaimed him king; and the crown was bestowed, after his death, on his two brothers.

A. M. 3592.

A. Carth. 434.

A. Rom. 336.

Ant. J. C. 412.

After the memorable defeat of the Athenians before Syracuse,\* where Nicias perished with his whole fleet, the Segestans, who had declared in favour of the Athenians against the Syracusans, fearing the resentment of their enemies, and being attacked by the inhabitants of Selinus, implored the aid of the Carthaginians, and put themselves and city under their protection. At Carthage the people debated some time, what course it would be proper for them to take, the affair meeting with great difficulties. On one hand, the Carthaginians were very desirous to possess themselves of a city which lay so convenient for them; on the other, they dreaded the power and forces of Syracuse, which had so lately cut to pieces a numerous army of the Athenians; and become, by so shining a victory, more formidable than ever. At last, the lust of empire prevailed, and the Segestans were promised succours.

\* An *Astir* silver talent, according to Dr. Bernard, is 206*l.* 5*s.*; consequently, 2000 talents are 412,500*l.* † Dind. l. xiii. p. 169—171. 179—182.



The conduct of this war was committed to Hannibal, who at that time was invested with the highest dignity of the state, being one of the Suffetes. He was grandson to Hamilcar, who had been defeated by Gelon, and killed before Himera, and son to Gisgo, who had been condemned to exile. He left Carthage, animated with an ardent desire of revenging his family and country, and of wiping away the disgrace of the last defeat. He had a very great army as well as fleet under his command. He landed at a place called the *Well of Lilybæum*, which gave its name to a city afterwards built on the same spot. His first enterprise was the siege of Selinus. The attack and defence were equally vigorous, the very women shewing a resolution and bravery above their sex. The city, after making a long resistance, was taken by storm, and the plunder of it abandoned to the soldiers. The victor exercised the most horrid cruelties, without showing the least regard to either age or sex. He permitted such inhabitants as had fled to continue in the city after it had been dismantled; and to till the lands, on condition of their paying a tribute to the Carthaginians. This city had been built two hundred and forty-two years.

Himera, which he next besieged and took likewise by storm, after being more cruelly treated than Selinus, was entirely razed, two hundred and forty years after its foundation. He forced three thousand prisoners to undergo every kind of ignominious punishments; and at last murdered them all on the very spot where his grandfather had been killed by Gelon's cavalry, to appease and satisfy his manes by the blood of these unhappy victims.

These expeditions being ended, Hannibal returned to Carthage, on which occasion the whole city came out to meet him, and received him amidst the most joyful acclamations.

These successes rekindled the desire,\* and revived the design, which the Carthaginians had ever entertained, of making themselves masters of the whole of Sicily. Three years after, they appointed Hannibal their general a second time; and on his pleading his great age, and refusing the command of this war, they gave him for lieutenant, Imilco, son of Hanno, of the same family. The preparations for this war were proportioned to the great design which the Carthaginians had formed. The fleet and army were soon ready, and set out for Sicily. The number of their forces, according to Timæus, amounted to above six-score thousand; and, according to Ephorus, to three hundred thousand men. The enemy, on their side, were prepared to give the Carthaginians a warm reception. The Syracusans had sent to all their allies, in order to levy forces among them; and to all the cities of Sicily, to exhort them to exert themselves vigorously in defence of their liberties.

Agrigentum expected to feel the first fury of the enemy. This city was prodigiously rich,† and strongly fortified. It was situa

\* Diod. l. xlii. p. 201—203; 206 211; 226—231.

† The very sepulchral monuments showed the magnificence and luxury of this city



ted, as was also Selinus, on that coast of Sicily which faces Africa. Accordingly, Hannibal opened the campaign with the siege of this city. Imagining that it was impregnable except on one side, he directed his whole force to that quarter. He threw up banks and terraces as high as the walls; and made use, on this occasion, of the rubbish and fragments of the tombs standing round the city, which he had demolished for that purpose. Soon after, the plague infected the army, and swept away a great number of the soldiers, and the general himself. The Carthaginians interpreted this disaster as a punishment inflicted by the gods, who revenged in this manner the injuries done to the dead, whose ghosts many fancied they had seen stalking before them in the night. No more tombs were therefore demolished, prayers were ordered to be made according to the practice of Carthage; a child was sacrificed to Saturn, in compliance with a most inhuman superstitious custom; and many victims were thrown into the sea, in honour of Neptune.

The besieged, who at first had gained several advantages, were at last so pressed by famine, that all hopes of relief seeming desperate, they resolved to abandon the city. The following night was fixed on for this purpose. The reader will naturally image to himself the grief with which these miserable people must be seized, on their being forced to leave their houses, their rich possessions, and their country; but life was still dearer to them than all these. Never was a more melancholy spectacle seen. To omit the rest, a crowd of women, bathed in tears, were seen dragging after them their helpless infants, in order to secure them from the brutal fury of the victor. But the most grievous circumstance was, the necessity they were under of leaving behind them the aged and sick, who were unable either to fly or to make the least resistance. The unhappy exiles arrived at Gela, which was the nearest city, and there received all the comforts they could expect in the deplorable condition to which they were reduced.

In the mean time, Imilco entered the city, and murdered all who were found in it. The plunder was immensely rich, and such as might be expected from one of the most opulent cities of Sicily, which contained two hundred thousand inhabitants, and had never been besieged, nor consequently plundered, before. A numberless multitude of pictures, vases, and statues of all kinds, were found

being adorned with statues of birds and horses. But the wealth and boundless generosity of Gellias, one of its inhabitants, is almost incredible. He entertained the people with spectacles and feasts; and during a famine, prevented the citizens from dying with hunger: he gave portions to poor maidens, and rescued the unfortunate from want and despair: he had built houses in the city and the country, purposely for the accommodation of strangers, whom he usually dismissed with handsome presents. Five hundred shipwrecked citizens of Gela, applying to him, were bountifully relieved, and every man supplied with a cloak and a coat out of his wardrobe. *Diod. l. xiii. Valer. Maz. l. iv. c. vii.* Empedocles, the philosopher, born in Agrigentum, has a memorable saying concerning his fellow citizens: *That the Agrigentines squandered their money so excessively every day, as if they expected it could never be exhausted; and built with such solidity and magnificence, as if they thought they should live for ever.*



here; the citizens having an exquisite taste for the polite arts. Among other curiosities was the famous bull\* of Phalaris, which was sent to Carthage.

The siege of Agrigentum had lasted eight months. Imilco made his forces take up their winter-quarters in it, to give them the necessary refreshment; and left this city (after laying it entirely in ruins) in the beginning of the spring. He afterwards besieged Gela, and took it, notwithstanding the succours which were brought by Dionysius the Tyrant, who had seized upon the government of Syracuse. Imilco ended the war by a treaty with Dionysius. The conditions of it were, that the Carthaginians, besides their ancient acquisitions in Sicily, should still possess the country of the Sicanians,† Selinus, Agrigentum, and Himera; as likewise that of Gela and Camarina, with leave for the inhabitants to reside in their respective dismantled cities, on condition of their paying a tribute to Carthage; that the Leontines, the Messenians, and all the Sicilians, should retain their own laws, and preserve their liberty and independence: lastly, that the Syracusans should still continue subject to Dionysius. After this treaty was concluded, Imilco returned to Carthage, where the plague still made dreadful havoc.

Dionysius‡ had concluded the late peace with the Carthaginians with no other view than to get time to establish his new authority, and make the necessary preparations for the war which he meditated against them. As he was very sensible how formidable the power of this state was, he used his utmost endeavours to enable himself to invade them with success; and his design was wonderfully well seconded by the zeal of his subjects. The fame of this prince, the strong desire he had to distinguish himself, the charms of gain, and the prospect of rewards which he promised those who should show the greatest industry, invited, from all quarters, into Sicily, the most able artists and workmen at that time in the world. All Syracuse now became in a manner an immense workshop, in every part of which men were seen making swords, helmets, shields, and military engines, and preparing all things necessary for building ships and fitting out fleets. The invention of vessels with five benches of oars (or *Quinqueremes*,) was at that time very recent; for, till then, those with three alone§ had been used. Dionysius animated the workmen by his presence, and by the applauses he gave, and the bounty which he bestowed seasonably; but chiefly by his popular and engaging behaviour, which excited, more strongly than any other conduct, the industry and ardour of the workmen;|| and he frequently allowed those of them who most excelled in their respective arts, the honour to dine with him.

\* This bull, with other spoils here taken, was afterwards restored to the Agrigentines by Scipio, when he took Carthage in the third Punic war. *Cic. orat. lv. in Verrem. c. 33*

† The Sicanians and Sicilians were anciently two distinct people.

‡ Diod. l. xiv. p. 268—278.

§ Triremes.

|| *Honori affi artes.*



When all things were ready, and a great number of forces had been levied in different countries, he called the Syracusans together, laid his designs before them, and represented to them that the Carthaginians were the professed enemies to the Greeks; that they had no less in view than the invasion of all Sicily; the subjecting all the Grecian cities; and that, in case their progress was not checked, the Syracusans themselves would soon be attacked: that the reason why the Carthaginians did not attempt any enterprise, and continued inactive, was owing entirely to the dreadful havoc made by the plague among them; which (he observed) was a favourable opportunity, of which the Syracusans ought to take advantage. Though the tyranny and the tyrant were equally odious to Syracuse, yet the hatred the people bore to the Carthaginians prevailed over all other considerations; and every one, guided more by the views of an interested policy than by the dictates of justice, received the speech with applause. Upon this, without the least complaint made, or any declaration of war, Dionysius gave up to the fury of the populace, the persons and possessions of the Carthaginians. Great numbers of them resided at that time in Syracuse, and traded there on the faith of treaties. The common people ran to their houses, plundered their effects, and pretended they were sufficiently authorized to exercise every ignominy, and inflict every kind of punishment on them, for the cruelties they had exercised against the natives of the country. And this horrid example of perfidy and inhumanity was followed throughout the whole island of Sicily. This was the bloody signal of the war which was declared against them. Dionysius having thus begun to do himself justice (in his way,) sent deputies to Carthage, to require them to restore all the Sicilian cities to their liberties: and that otherwise, all the Carthaginians found in them should be treated as enemies. This news spread a general alarm in Carthage, especially when they reflected on the sad condition to which they were reduced.

Dionysius opened the campaign with the siege of Motya, which was the magazine of the Carthaginians in Sicily; and he pushed on the siege with so much vigour, that it was impossible for Imilco, the Carthaginian admiral, to relieve it. He brought forward his engines, battered the place with his battering rams, advanced to the wall towers six stories high, (rolled upon wheels,) and of an equal height with their houses; and from these he greatly annoyed the besieged with his Catapultæ, an engine then recently invented, which hurled, with great violence, numerous volleys of arrows and stones against the enemy.\* At last, the city, after a long and vigorous defence, was taken by storm, and all the inhabitants of it put to the sword, those excepted who took sanctuary in the temples. The plunder of it was abandoned to the soldiers; and

\* The curious reader will find a particular account of it in the second part of the eighth volume of this work.



Dionysius, leaving a strong garrison and a trusty governor in it, returned to Syracuse.

The following year, Imilco, being appointed one of the Suffetes, returned to Sicily with a far greater army than before.\* He landed at Palermo, recovered Motya by force, and took several other cities. Animated by these successes, he advanced towards Syracuse, with a design to besiege it; marching his infantry by land, whilst his fleet, under the command of Mago, sailed along the coast.

The arrival of Imilco threw the Syracusans into great consternation. About two hundred ships, laden with the spoils of the enemy, and advancing in good order, entered in a kind of triumph the great harbour, being followed by five hundred barks. At the same time the land army, consisting, according to some authors, of three hundred thousand foot,† and three thousand horse, was seen marching forward on the other side of the city. Imilco pitched his tent in the very temple of Jupiter; and the rest of the army encamped at twelve furlongs, or about a mile and a half, from the city. Marching up to it, Imilco offered battle to the inhabitants, who did not care to accept the challenge. Imilco, satisfied at his having extorted from the Syracusans this confession of their own weakness and his superiority, returned to his camp, not doubting but he should soon be master of the city; considering it already as a certain prey which could not possibly escape him. For thirty days together, he laid waste the neighbourhood of Syracuse, and ruined the whole country. He possessed himself of the suburb of Achradina, and plundered the temples of Ceres and Proserpine. To fortify his camp, he beat down the tombs which stood round the city; and, among others, that of Gelon and his wife Demarata, which was prodigiously magnificent.

But these successes were not lasting. All the splendour of this anticipated triumph vanished in a moment, and taught mankind, says the historian,‡ that the proudest mortal, blasted sooner or later by a superior power, shall be forced to confess his own weakness. Whilst Imilco, now master of almost all the cities of Sicily, expected to crown his conquests by the reduction of Syracuse, a contagious distemper seized his army, and made dreadful havoc in it. It was now the midst of summer, and the heat that year was excessive. The infection began among the Africans, multitudes of whom died, without any possibility of their being relieved. At first, care was taken to inter the dead; but the number increasing daily, and the infection spreading very fast, the dead lay unburied, and the sick could have no assistance. This plague was attended with very uncommon symptoms, such as violent dysenteries, raging fevers, burning entrails, acute pains in every part of the body. The infected were even seized with madness and fury, so that they

\* Diod. l. xiv. p. 279—295. Justin. l. xix. c. 2, 3.

† Some authors say but thirty thousand foot, which is the more probable account, as the fleet which blocked up the town by sea was so formidable.

‡ Diodorus.



would fall upon any persons that came in their way, and tear them to pieces.

Dionysius did not suffer to escape so favourable an opportunity for attacking the enemy. Being more than half conquered by the plague, they made but a feeble resistance. The Carthaginian ships were almost all either taken or burnt. The inhabitants in general of Syracuse, old men, women, and children, came pouring out of the city to behold an event which to them appeared miraculous. With hands lifted up to heaven, they thanked the tutelary gods of their city, for having avenged the sanctity of the temples and tombs, which had been so brutally violated by these barbarians. Night coming on, both parties retired; when Imilco, taking the opportunity of this short suspension of hostilities, sent to Dionysius, requesting leave to carry back with him the small remains of his shattered army, with an offer of three hundred talents,\* which was all the specie he had then left. But this permission could only be obtained for the Carthaginians, with whom Imilco stole away in the night, and left the rest to the mercy of the conqueror.

Such was the condition in which this Carthaginian general, who a few days before had been so proud and haughty, retired from Syracuse. Bitterly bewailing his own fate, and still more that of his country, he, with the most insolent fury, accused the gods as the sole authors of his misfortunes. *The enemy, continued he, may indeed rejoice at our misery, but have no reason to glory in it. We return victorious over the Syracusans, and are defeated by the plague alone.* His greatest subject of grief, and that which most keenly distressed him, was his having survived so many gallant soldiers, who had died in arms. *But, added he, the sequel shall make it appear, whether it is through fear or death, or from the desire of leading back to their native country the miserable remains of my fellow-citizens, that I have survived the loss of so many brave comrades.* And in fact, on his arrival at Carthage, which he found overwhelmed with grief and despair, he entered his house, shut his doors against the citizens, and even his own children; and then gave himself the fatal stroke, in compliance with a practice to which the heathens falsely gave the name of courage, though it was, in reality, no other than a cowardly despair.

But the calamities of this unhappy city did not stop here; for the Africans, who had ever borne an implacable hatred to the Carthaginians, but were now exasperated to fury, because their countrymen had been left behind, and exposed to the murdering sword of the Syracusans, assemble in the most frantic manner, sound the alarm, take up arms, and, after seizing upon Tunis, march directly to Carthage, to the number of more than two hundred thousand men. The citizens now gave themselves up for lost. This new

\* About 61,800*l.* English money



incident was considered by them as the sad effect of the wrath of the gods, which pursued the guilty wretches even to Carthage. As its inhabitants, especially in all public calamities, carried their superstition to the greatest excess, their first care was to appease the offended gods. Ceres and Proserpine were deities who, till that time, had never been heard of in Africa. But now, to atone for the outrage which had been done them in the plundering of their temples, magnificent statues were erected to their honour; priests were selected from among the most distinguished families of the city; sacrifices and victims, according to the Greek ritual (if I may so use that expression,) were offered up to them; in a word, nothing was omitted which could be thought conducive in any manner to appease and propitiate the angry goddesses. After this, the defence of the city was the next object of their care. Happily for the Carthaginians, this numerous army had no leader, but was like a body uninformed with a soul; no provisions nor military engines; no discipline nor subordination was seen among them; every man setting himself up for a general, or claiming an independence on the rest. Divisions therefore arising in this rabble of an army, and the famine increasing daily, the individuals of it withdrew to their respective homes, and delivered Carthage from a dreadful alarm.

The Carthaginians were not discouraged by their late disaster, but continued their enterprises on Sicily. Mago, their general, and one of the Suffetes, lost a great battle, in which he was slain. The Carthaginian chiefs demanded a peace, which was granted, on condition of their evacuating all Sicily, and defraying the expenses of the war. They pretended to accept the terms; but representing that it was not in their power, to deliver up the cities, without first obtaining an order from their republic, they obtained so long a truce, as gave them time sufficient for sending to Carthage. They took advantage of this interval, to raise and discipline new troops, over which Mago, son of him who had been lately killed, was appointed general. He was very young, but of great abilities and reputation. As soon as he arrived in Sicily, at the expiration of the truce, he gave Dionysius battle; in which Leptines,\* one of the generals of the latter, was killed, and upwards of fourteen thousand Syracusans left dead in the field. By this victory the Carthaginians obtained an honourable peace, which left them in the possession of all they had in Sicily, with even the addition of some strong holds; besides a thousand talents,† which were paid to them towards defraying the expenses of the war.

About this time a law was enacted at Carthage,‡ by which its inhabitants were forbid to learn to write or speak the Greek language; in order to deprive them of the means of corresponding with the enemy, either by word of mouth, or in writing. This

\* This Leptines was brother to Dionysius.  
l. xv. c. 5.

† About 206,000*l*.

‡ Justin.



was occasioned by the treachery of a Carthaginian, who had written in Greek to Dionysius, to give him advice of the departure of the army from Carthage.

Carthage had, soon after, another calamity to struggle with.\* The plague spread in the city, and made terrible havoc. Panic terrors, and violent fits of frenzy, seized on a sudden the unhappy sufferers; who sallying sword in hand out of their houses, as if the enemy had taken the city, killed or wounded all who came in their way. The Africans and Sardinians would very willingly have taken this opportunity to shake off a yoke which was so hateful to them; but both were subjected and reduced to their allegiance. Dionysius formed at this time an enterprise, in Sicily, with the same views, which was equally unsuccessful. He died some time after, and was succeeded by his son of the same name.†

We have already taken notice of the first treaty which the Carthaginians concluded with the Romans. There was another, which, according to Orosius, was concluded in the 402d year of the foundation of Rome, and consequently about the time we are now speaking of. This second treaty was very near the same with the first, except that the inhabitants of Tyre and Utica were expressly comprehended in it, and joined with the Carthaginians.

After the death of the elder Dionysius, Syracuse was involved in great troubles.‡ Dionysius the younger, who had been expelled, restored himself by force of arms, and exercised great cruelties there.

One part of the citizens implored the aid of Icetes, tyrant of the Leontines, and by descent a Syracusan. This seemed a very favourable opportunity for the Carthaginians to seize upon all Sicily and accordingly they sent a mighty fleet thither. In this extremity, such of the Syracusans as loved their country best, had recourse to the Corinthians, who had often assisted them in their dangers; and were, besides, of all the Grecian nations, the most professed enemies of tyranny, and the most avowed and most generous assertors of liberty. Accordingly, the Corinthians sent over Timoleon, a man of great merit, who had signalized his zeal for the public welfare, by freeing his country from tyranny, at the expense of his own family. He set sail with only ten ships, and arriving at Rhegium, he eluded, by a happy stratagem, the vigilance of the

\* Diod. l. xv. p. 344.

† This is the Dionysius who invited Plato to his court; and who, being afterwards offended with his freedom, sold him for a slave. Some philosophers came from Greece to Syracuse in order to redeem their brother, which having done, they sent him home with this useful lesson; that philosophers ought very rarely, or very obligingly, to converse with tyrants. This prince had learning, and affected to pass for a poet; but could not gain that name at the Olympic games, whither he had sent his verses, to be repeated by his brother Thearides. It had been happy for Dionysius, had the Athenians entertained no better an opinion of his poetry; for, on their pronouncing him victor, when his poems were repeated in their city, he was raised to such a transport of joy and intemperance, that both together killed him; and thus, perhaps, was verified the prediction of the oracle, viz. that he should die when he had overcome his betters.

‡ Diod. l. xvi. p. 459—472. Polyb. l. iii. p. 178. Plut. in Timol.



Carthaginians ; who having been informed, by Icetes, of his voyage and design, wanted to intercept him in his passage to Sicily.

Timoleon had scarce above 1000 soldiers under his command ; and yet, with this handful of men, he marched boldly to the relief of Syracuse. His small army increased in proportion as he advanced. The Syracusans were now in a desperate condition, and quite hopeless. They saw the Carthaginians masters of the port ; Icetes of the city ; and Dionysius of the citadel. Happily, on Timoleon's arrival, Dionysius, having no refuge left, put the citadel into his hands, with all the forces, arms, and ammunition in it, and escaped, by his assistance, to Corinth.\* Timoleon had, by his emissaries, artfully represented to the foreign soldiers, who (by that error in the constitution of Carthage which we have before taken notice of) formed the principal strength of Mago's army, and the greatest part of whom were the Greeks ; that it was astonishing to see Greeks using their endeavours to make barbarians masters of Sicily, from whence they, in a very little time, would pass over into Greece. For could they imagine, that the Carthaginians were come so far, with no other view than to establish Icetes tyrant of Syracuse ? Such discourses being spread among Mago's soldiers, gave this general very great uneasiness ; and, as he wanted only a pretence to retire, he was glad to have it believed, that his forces were going to betray and desert him : and upon this, he sailed with his fleet out of the harbour, and steered for Carthage. Icetes, after his departure, could not hold out long against the Corinthians ; so that they now got entire possession of the whole city.

Mago, on his arrival at Carthage, was impeached ; but he prevented the execution of the sentence passed upon him by a voluntary death. His body was hung upon a gallows, and exposed as a public spectacle to the people. New forces were levied at Carthage,† and a greater and more powerful fleet than the former was sent to Sicily. It consisted of two hundred ships of war, besides a thousand transports ; and the army amounted to upwards of seventy thousand men. They landed at Lilybæum, under the command of Hamilcar and Hannibal, and resolved to attack the Corinthians first. Timoleon did not wait for, but marched out to meet them. But such was the consternation of Syracuse, that, of all the forces which were in that city, only three thousand Syracusans and four thousand mercenaries followed him ; and even of these latter a

\* Here he preserved some resemblance of his former tyranny, by turning school-master ; and exercising a discipline over boys, when he could no longer tyrannize over men. He had learning, and was once a scholar to Plato, whom he caused to come again into Sicily, notwithstanding the unworthy treatment he had met with from Dionysius's father. Philip, king of Macedon, meeting him in the streets of Corinth, and asking him how he came to lose so considerable a principality as had been left him by his father, he answered, that his father had indeed left him the inheritance, but not the fortune which had preserved both himself and that.—However, fortune did him no great injury, in replacing him on the dunghill, from which she had raised his father

† Plut. c. 248—250



thousand deserted upon the march, through fear of the danger they were going to encounter. Timoleon, however, was not discouraged, but exhorting the remainder of his forces to exert themselves courageously for the safety and liberties of their allies, he led them against the enemy, whose rendezvous he had been informed was on the banks of the little river Crimisus. It appeared at the first reflection madness to attack an army so numerous as that of the enemy, with only four or five thousand foot, and a thousand horse; but Timoleon, who knew that bravery, conducted by prudence, is superior to number, relied on the courage of his soldiers, who seemed resolved to die rather than yield, and with ardour demanded to be led against the enemy. The event justified his views and hopes. A battle was fought; the Carthaginians were routed, and upwards of ten thousand of them slain, full three thousand of whom were Carthaginian citizens, which filled their city with mourning and the greatest consternation. Their camp was taken, and with it immense riches, and a great number of prisoners.

Timoleon,\* at the same time that he despatched the news of this victory to Corinth, sent thither the finest arms found among the plunder. For he was desirous of having his city applauded and admired by all men, when they should see that Corinth alone, among all the Grecian cities, adorned its finest temples, not with the spoils of Greece, and offerings dyed in the blood of its citizens, the sight of which could tend only to preserve the sad remembrance of their losses, but with those of barbarians, which, by fine inscriptions, displayed at once the courage and religious gratitude of those who had won them. For these inscriptions imported, *That the Corinthians, and Timoleon their general, after having freed the Greeks, settled in Sicily, from the Carthaginian yoke, had hung up these arms in their temples, as an eternal acknowledgment of the favour and goodness of the gods.*

After this, Timoleon, leaving the mercenary troops in the Carthaginian territories to waste and destroy them, returned to Syracuse. On his arrival there, he banished the thousand soldiers who had deserted him; and took no other revenge, than the commanding them to leave Syracuse before sun-set.

This victory gained by the Corinthians, was followed by the capture of a great many cities, which obliged the Carthaginians to sue for peace.

In proportion as the appearance of success made the Carthaginians vigorously exert themselves to raise powerful armies, both by land and sea, and prosperity led them to make an insolent and cruel use of victory; so their courage would sink in unforeseen adversities, their hopes of new resources vanish, and their groveling souls condescend to ask quarter of the most inconsiderable enemy, and without sense of shame accept the hardest and most

\* Plut. p. 248—250.



mortifying conditions. Those now imposed were, that they should possess only the lands lying beyond the river Halycus;\* that they should give all the natives free liberty to retire to Syracuse with their families and effects, and that they should neither continue in the alliance, nor hold any correspondence, with the tyrants of that city.

About this time, in all probability, there happened at Carthage a memorable incident, related by Justin.† Hanno, one of its most powerful citizens, formed a design of seizing upon the republic, by destroying the whole senate. He chose, for the execution of this bloody plan, the day on which his daughter was to be married, on which occasion he designed to invite the senators to an entertainment, and there poison them all. The conspiracy was discovered; but Hanno had such influence, that the government did not dare to punish so execrable a crime; the magistrates contented themselves with only preventing it, by an order which forbade, in general, too great a magnificence at weddings, and limited the expense on those occasions. Hanno seeing his stratagem defeated, resolved to employ open force, and for that purpose armed all the slaves. However, he was again discovered; and, to escape punishment, retired with twenty thousand armed slaves, to a castle that was very strongly fortified; and there endeavoured, but without success, to engage in his rebellion the Africans and the king of Mauritania. He afterwards was taken prisoner and carried to Carthage; where, after being whipped, his eyes were put out, his arms and thighs broken, he was put to death in presence of the people, and his body, all torn with stripes, was hung on a gibbet. His children and all his relations, though they had not joined in his guilt, shared in his punishment. They were all sentenced to die, in order that not a single person of his family might be left, either to imitate his crime or revenge his death. Such was the temper of the Carthaginians: ever severe and violent in their punishments, they carried them to the extremes of rigour, and made them extend even to the innocent, without showing the least regard to equity, moderation, or gratitude.

A. M. 3685. I come now to the wars sustained by the Carthaginians,‡ in Africa itself as well as in Sicily, against A. Carth. 527. Agathocles, which exercised their arms during several years. A. Rom. 429. Ant. J. C. 319.

This Agathocles was a Sicilian of obscure birth and low fortune.† Supported at first by the forces of the Carthaginians, he

\* This river is not far from Agrigentum. It is called *Lycus*, by Diodorus and Plutarch: but this is thought a mistake. † Justin. l. xxi. c. 4. ‡ Diod. l. xix. p. 651. 656 710. 712. 737. 743 760. Justin. l. ii. c. 1—6.

§ He was, according to most historians, the son of a potter; but all allow him to have worked at the trade. From the obscurity of his birth and condition, Polybius raises an argument to prove his capacity and talents, in opposition to the slanders of Timæus. But his greatest eulogium was the praise of Scipio. That illustrious Roman being asked, who, in his opinion, were the most prudent in the conduct of their



and invaded the sovereignty of Syracuse, and made himself tyrant over it. In the infancy of his power, the Carthaginians kept him within bounds; and Hamilcar, their chief, forced him to agree to a treaty, which restored tranquillity to Sicily. But he soon infringed the articles of it, and declared war against the Carthaginians themselves; who, under the conduct of Hamilcar, obtained a signal victory over him,\* and forced him to shut himself up in Syracuse. The Carthaginians pursued him thither and laid siege to that important city, the capture of which would have given them possession of all Sicily.

Agathocles, whose forces were greatly inferior to theirs, and who moreover saw himself deserted by all his allies, from their detestation of his horrid cruelties, meditated a design of so daring, and, to all appearance, so impracticable a nature, that even after being happily carried into execution, it yet appears almost incredible. This design was no less than to make Africa the seat of war, and to besiege Carthage, at a time when he could neither defend himself in Sicily, nor sustain the siege of Syracuse. His profound secrecy in the execution, is as astonishing as the design itself. He communicated his thoughts on this affair to no person whatsoever, but contented himself with declaring, that he had found out an infallible way to free the Syracusans from the danger that surrounded them; that they had only to endure with patience, for a short time, the inconveniences of a siege; but that those who could not bring themselves to this resolution, might freely depart the city. Only sixteen hundred persons quitted it. He left his brother Antander there, with forces and provisions sufficient for him to make a stout defence. He set at liberty all slaves who were of age to bear arms, and, after obliging them to take an oath, joined them to his forces. He carried with him only fifty talents† to supply his present wants, well assured that he should find in the enemy's country whatever was necessary to his subsistence. He therefore set sail with two of his sons, Archagathus and Heraclides, without letting any one person know whither he intended to direct his course. All who were on board his fleet believed that they were to be conducted either to Italy or Sardinia, in order to plunder those countries, or to lay waste those coasts of Sicily which belonged to the enemy. The Carthaginians, surprised at so unexpected a departure, endeavoured to prevent it; but Agathocles eluded their pursuit, and made for the main ocean.

He did not discover his design, till he had landed in Africa. There, assembling his troops, he told them, in few words, the motives which had prompted him to this expedition. He represented, that the only way to free their country, was to carry the war into

affairs, and most judiciously bold in the execution of their designs; answered, Agathocles and Dionysius. *Polyb.* l. xv. p. 1003 edit. Gronov. However, let his capacity have been ever so great, it was exceeded by his cruelties.

\* The battle was fought near the river and city of Himera.

† 50 000 French

crowns, or 11,250*l.* sterling.



the territories of their enemies: that he led them, who were inured to war, and of intrepid dispositions, against a parcel of enemies who were softened and enervated by ease and luxury: that the natives of the country, oppressed with the yoke of a servitude equally cruel and ignominious, would run in crowds to join them on the first news of their arrival; that the boldness of their attempt would alone disconcert the Carthaginians, who had no expectation of seeing an enemy at their gates: in short, that no enterprise could possibly be more advantageous or honourable than this: since the whole wealth of Carthage would become the prey of the victors, whose courage would be praised and admired by the latest posterity. The soldiers fancied themselves already masters of Carthage, and received his speech with applauses and acclamations. One circumstance alone gave them uneasiness, and that was an eclipse of the sun, which happened just as they were setting sail. In these ages, even the most civilized nations understood very little the reason of these extraordinary phenomena of nature; and used to draw from them (by their soothsayers) superstitious and arbitrary conjectures, which frequently would either suspend or hasten the more important enterprises. However, Agathocles revived the drooping courage of his soldiers, by assuring them that these eclipses always foretold some instant change; that, therefore, good fortune was taking its leave of Carthage, and coming over to them.

Finding his soldiers in the good disposition he wished them, he executed almost at the same time, a second enterprise, which was even more daring and hazardous than his first, of carrying them over into Africa; and this was, the burning every ship in his fleet. Many reasons determined him to so desperate an action. He had not one good harbour in Africa where his ships could lie in safety. As the Carthaginians were masters of the sea, they would not have failed to possess themselves immediately of his fleet, which was incapable of making the least resistance. In case he had left as many hands as were necessary to defend it, he would have weakened his army (which was inconsiderable at the best,) and put it out of his power to gain any advantage from this unexpected diversion, the success of which depended entirely on the swiftness and vigour of the execution. Lastly, he was desirous of putting his soldiers under a necessity of conquering, by leaving them no other refuge than victory. Much courage was necessary to adopt such a resolution. He had already prepared all his officers, who were entirely devoted to his service, and received every impression he gave them. He then came suddenly into the assembly with a crown upon his head, dressed in a magnificent habit, and with the air and behaviour of a man who was going to perform some religious ceremony, and addressing himself to the assembly, *When we, says he, left Syracuse, and were warmly pursued by the enemy; in this fatal necessity I addressed myself to Ceres and Pro-*



*serpine, the tutelary divinities of Sicily; and promised, that if they would free us from this imminent danger, I would burn our ships in their honour, at our first landing here. And me, therefore, O soldiers, to discharge my vow: for the goddesses can easily make us amends for this sacrifice.* At the same time, taking a flambeau in his hand, he hastily led the way on board his own ship, and set it on fire. All the officers did the like, and were cheerfully followed by the soldiers. The trumpets sounded from every quarter, and the whole army echoed with joyful shouts and acclamations. The fleet was soon consumed. The soldiers had not been allowed time to reflect on the proposal made to them. They all had been hurried on by a blind and impetuous ardour; but when they had a little recovered their reason, and, surveying in their minds the vast extent of ocean which separated them from their own country, saw themselves in that of the enemy without the least resource, or any means of escaping out of it; a sad and melancholy silence succeeded the transport of joy and acclamations which, but a moment before, had been so general in the army.

Here again Agathocles left no time for reflection. He marched his army towards a place called the Great City, which was part of the domain of Carthage. The country through which they marched to this place, afforded the most delicious and agreeable prospect in the world. On either side were seen large meads watered by beautiful streams, and covered with innumerable flocks of all kinds of cattle; country-seats built with extraordinary magnificence; delightful avenues planted with olive and all sorts of fruit-trees; gardens of a prodigious extent, and kept with a care and elegance which delighted the eye. This prospect reanimated the soldiers. They marched full of courage to the Great City which they took, sword in hand, and enriched themselves with the plunder of it, which was entirely abandoned to them. Tunis made as little resistance; and this place was not far distant from Carthage.

The Carthaginians were in prodigious alarm, when it was known that the enemy was in the country, advancing by hasty marches. This arrival of Agathocles made the Carthaginians conclude, that their army before Syracuse had been defeated, and their fleet lost. The people ran in disorder to the great square of the city, whilst the senate assembled in haste and in a tumultuous manner. Immediately they deliberated on the means for preserving the city. They had no army in readiness to oppose the enemy; and their immediate danger did not permit them to await the arrival of those forces which might be raised in the country and among the allies. It was therefore resolved, after several different opinions had been heard, to arm the citizens. The number of the forces thus levied amounted to forty thousand foot, a thousand horse, and two thousand armed chariots. Hanno and Bomilcar, though divided betwixt themselves by some family quarrels, were, however, joined in the command of these troops. They marched immediately to meet



the enemy; and, on sight of them, drew up their forces in order of battle. Agathocles had, at most, but thirteen or fourteen thousand men.\* The signal was given, and an obstinate fight ensued. Hanno, with his sacred cohort (the flower of the Carthaginian forces,) long sustained the fury of the Greeks, and sometimes even broke their ranks; but at last, overwhelmed with a shower of stones, and covered with wounds, he fell dead on the field. Bomilcar might have changed the face of things; but he had private and personal reasons not to obtain a victory for his country. He therefore thought proper to retire with the forces under his command, and was followed by the whole army, which, by that means, was forced to leave the field to Agathocles. After pursuing the enemy some time, he returned, and plundered the Carthaginian camp. Twenty thousand pair of manacles were found in it, with which the Carthaginians had furnished themselves, in the firm persuasion of their taking many prisoners. The result of this victory was the capture of a great number of strong-holds, and the defection of many of the natives of the country, who joined the victor.

This descent of Agathocles into Africa, doubtless gave birth to Scipio's design of making a like attempt upon the same republic, and from the same place.† Wherefore, in his answer to Fabius, who ascribed to temerity his design of making Africa the seat of the war, he forgot not to mention the example of Agathocles, as an instance in favour of his enterprise; and to show, that frequently there is no other way to get rid of an enemy who presses too closely upon us, than by carrying the war into his own country; and that men are much more courageous when they act upon the offensive, than when they stand only upon the defensive.

While the Carthaginians were thus warmly attacked by their enemies, ambassadors arrived to them from Tyre.‡ They came to implore their succour against Alexander the Great, who was upon the point of taking their city, which he had long besieged. The extremity to which their countrymen (for so they called them) were reduced, touched the Carthaginians as sensibly as their own danger. Though they were very unable to relieve, they at least thought it their duty to comfort them; and deputed thirty of their principal citizens, to express their grief that they could not spare them any troops, because of the present melancholy situation of their own affairs. The Tyrians, though disappointed of the only hope they had left, did not however despond; they committed their wives, children,§ and old men, to the care of these deputies; and

\* Agathocles wanting arms for many of his soldiers, provided them with such as were counterfeit, which looked well at a distance. And perceiving the discouragement his forces were under on sight of the enemy's horse, he let fly a great many owls (privately procured for that purpose,) which his soldiers interpreted as an omen and assurance of victory. *Diod. l. xx. p. 754.*

† *Liv. l. xxviii. n. 43.*

‡ *Diod. l. xvii. p. 519. Quint. Curt. l. iv. c. 3.*

§ *Τῶν τῶν καὶ γυναικῶν μετὰ, some of their wives and children. Diod. l. xvii. p. 519*



thus, being delivered from all inquietude, with regard to persons who were dearer to them than any thing in the world, they thought alone of making a resolute defence, prepared for the worst that might happen. Carthage received this afflicted company with all possible marks of amity, and paid to guests who were so dear and worthy of compassion, all the services which they could have expected from the most affectionate and tender parents.

Quintus Curtius places this embassy from Tyre to the Carthaginians at the same time that the Syracusans were ravaging Africa, and had advanced to the very gates of Carthage. But the expedition of Agathocles against Africa cannot agree in time with the siege of Tyre, which was more than twenty years before it.

At the same time, Carthage was solicitous how to extricate itself from the difficulties with which it was surrounded. The present unhappy state of the republic was considered as the effect of the wrath of the gods: and it was acknowledged to be justly deserved, particularly with regard to two deities, towards whom the Carthaginians had been remiss in the discharge of certain duties prescribed by their religion, and which had once been observed with great exactness. It was a custom (coeval with the city itself) at Carthage, to send annually to Tyre (the mother-city) the tenth of all the revenues of the republic, as an offering to Hercules, the patron and protector of both cities. The domain, and consequently the revenues of Carthage, having increased considerably, the portion, on the contrary, of the god, had been lessened; and they were far from remitting the whole tenth to him. They were seized with a scruple on this point: they made an open and public confession of their insincerity and sacrilegious avarice; and, to expiate their guilt, they sent to Tyre a great number of presents, and small shrines of their deities, all of gold, which amounted to a prodigious value.

Another violation of religion, which to their inhuman superstition seemed as flagrant as the former, gave them no less uneasiness. Anciently, children of the best families in Carthage used to be sacrificed to Saturn. They now reproached themselves with having failed to pay the god the honours which they thought were due to him; and with having used fraud and dishonest dealing towards him, by having substituted, in their sacrifices, children of slaves or beggars, bought for that purpose, in the room of those nobly born. To expiate the guilt of so horrid an impiety, a sacrifice was made to this blood-thirsty god, of two hundred children of the first rank; and upwards of three hundred persons, through a sense of this terrible neglect, offered themselves voluntarily as victims, to pacify, by the effusion of their blood, the wrath of the gods.

After these expiations, expresses were despatched to Hamilcar in Sicily, with the news of what had happened in Africa, and, at the same time, to request immediate succours. He commanded the



deputies to observe the strictest silence on the subject of the victory of Agathocles; and spread a contrary report, that he had been entirely defeated, his forces all cut off, and his whole fleet taken by the Carthaginians; and, in confirmation of this report, he showed the irons of the vessels pretended to be taken, which had been carefully sent to him. The truth of this report was not at all doubted in Syracuse; the majority were for capitulating;\* when a galley of thirty oars, built in haste by Agathocles, arrived in the port, and through great difficulties and dangers forced its way to the besieged. The news of Agathocles's victory immediately flew through the city, and restored alacrity and resolution to the inhabitants. Hamilcar made a last effort to storm the city, but was beaten off with loss. He then raised the siege, and sent five thousand men to the relief of his distressed country. Some time after, sailing resumed the siege, and hoping to surprise the Syracusans by attacking them in the night, his design was discovered;† and falling alive into the enemy's hands, he was put to death with the most exquisite tortures.‡ Hamilcar's head was sent immediately to Agathocles, who, advancing to the enemy's camp, threw it into a general consternation, by displaying to them the head of this general, which manifested the melancholy situation of their affairs in Sicily.

To these foreign enemies was joined a domestic one, which was more to be feared, as being more dangerous than the others; this was Bomilcar their general, who was then in possession of the first post in Carthage. He had long meditated the establishment of himself as tyrant at Carthage, and attaining the sovereign authority there; and imagined that the present troubles offered him the wished-for opportunity. He therefore entered the city, and being seconded by a small number of citizens, who were the accomplices of his rebellion, and a body of foreign soldiers, he proclaimed himself tyrant; and showed himself literally such, by cutting the throats of all the citizens whom he met with in the streets. A tumult arising immediately in the city, it was at first thought that the enemy had taken it by some treachery; but when it was known that Bomilcar caused all this disturbance, the young men took up arms to repel the tyrant, and from the tops of the houses discharged whole volleys of darts and stones upon the heads of his soldiers. When he saw an army marching in order against him, he retired with his troops to an eminence, with design to make a vigorous defence, and to sell his life as dear as possible. To spare the blood

\* And the most forward of all the rest was Atander, the brother of Agathocles, left commander in his absence; who was so terrified with the report, that he was eager for having the city surrendered: and expelled out of it 8000 inhabitants who were of a contrary opinion. † Diod. p. 767—768.

‡ He was cruelly tortured till he died, and so met with the fate which his fellow-citizens, offended at his conduct in Sicily, had probably allotted for him at home. He was too formidable to be attacked at the head of his army; and therefore the votes of the senate (whatever they were) being, according to custom, cast into a vessel, it was immediately closed, with an order not to uncover it, till he was returned, and had thrown up his commission. Justin. l. xxii. c. 3. § Diod. p. 779—781. Justin l. xxii. c. 7



of the citizens, a general pardon was proclaimed for all without exception who would lay down their arms. They surrendered upon this proclamation: and all enjoyed the benefit of it, Bomilcar their chief excepted: for the Carthaginians, without regarding their oath, condemned him to death, and fastened him to a cross, where he suffered the most exquisite torments. From the cross, as from a rostrum, he harangued the people; and thought himself justly entitled to reproach them for their injustice, their ingratitude, and perfidy, which he did by enumerating many illustrious generals, whose services they had rewarded with an ignominious death. He expired on the cross whilst uttering these reproaches.\*

Agathocles had won over to his interest a powerful king of Cyrene, named Ophellas,† whose ambition he had flattered with the most splendid hopes, by leading him to understand, that, contenting himself with Sicily, he would leave to Ophellas the empire of Africa. But, as Agathocles did not scruple to commit the most horrid crimes when he thought them conducive to his interest, the credulous prince had no sooner put himself and his army in his power, than, by the blackest perfidy, he caused him to be murdered, in order that Ophellas's army might be entirely at his devotion. Many nations were now joined in alliance with Agathocles, and several strong holds were garrisoned by his forces. As he now saw the affairs of Africa in a flourishing condition, he thought it proper to look after those of Sicily; accordingly he sailed back thither, having left the command of the army to his son Archagathus. His renown, and the report of his victories, flew before him. On the news of his arrival in Sicily, many towns revolted to him; but bad news soon recalled him to Africa. His absence had quite changed the face of things; and all his endeavours were incapable of restoring them to their former condition. All his strong holds had surrendered to the enemy; the Africans had deserted him; some of his troops were lost, and the remainder were unable to make head against the Carthaginians: he had no way to transport them into Sicily, as he was destitute of ships, and the enemy were masters at sea: he could not hope for either peace or treaty with the barbarians, since he had insulted them in so outrageous a manner, by his being the first who had dared to make a descent in their country. In this extremity, he thought only of providing for his own safety. After many adventures, this base deserter of his army, and perfidious betrayer of his own children, who were left by him to the wild fury of his disappointed soldiers, stole away from the dangers which threatened him, and arrived at Syracuse with a very few followers. His soldiers, seeing themselves thus betrayed, murdered his sons, and surrendered to the

\* It would seem incredible that any man could so far triumph over the pains of the cross, as to talk with any coherence in his discourse, had not Seneca assured us, that some have so far despised and insulted its tortures, that they spit contemptuously upon the spectators. *Quidam ex patibulo suos spectatores conspuerunt. De vitâ beatâ, c. 19*

† Diod. p. 777. 791. 802 Justin. l. xlii. c. 7, 8



enemy. Himself died miserably soon after, and ended, by a cruel death,\* a life that had been polluted with the blackest crimes.

In this period may be placed another incident related by Justin.† The fame of Alexander's conquests made the Carthaginians fear that he might think of turning his arms towards Africa. The disastrous fate of Tyre, whence they drew their origin, and which he had so lately destroyed; the building of Alexandria upon the confines of Africa and Egypt, as if he intended it as a rival city to Carthage; the uninterrupted successes of that prince, whose ambition and good fortune were boundless; all this justly alarmed the Carthaginians. To sound his inclinations, Hamilcar, surnamed Rhodanus, pretending to have been driven from his country by the cabals of his enemies, went over to the camp of Alexander, to whom he was introduced by Parmenio, and offered him his services. The king received him graciously, and had several conferences with him. Hamilcar did not fail to transmit to his country whatever discoveries he made from time to time of Alexander's designs. Nevertheless, on his return to Carthage, after Alexander's death, he was considered as a betrayer of his country to that prince; and accordingly was put to death, by a sentence which displayed equally the ingratitude and cruelty of his countrymen.

A. M. 3727.

A. Carth. 569.

A. Rom. 471.

Ant. J. C. 277.

I am now to speak of the wars of the Carthaginians in Sicily,‡ in the time of Pyrrhus, king of Epirus. The Romans, to whom the designs of that ambitious prince were not unknown, in order to strengthen themselves against any attempts he might make upon Italy, had renewed their treaties with the Carthaginians, who, on their side, were no less afraid of his crossing into Sicily. To the articles of the preceding treaties, there was added an engagement of mutual assistance, in case either of the contracting powers should be attacked by Pyrrhus.

The foresight of the Romans was well founded:§ Pyrrhus turned his arms against Italy, and gained many victories. The Carthaginians, in consequence of the last treaty, thought themselves obliged to assist the Romans; and accordingly sent them a fleet of six-score sail, under the command of Mago. This general, in an audience before the senate, signified to them the interest which his superiors took in the war which they heard was carrying on against the Romans, and offered them their assistance. The senate returned thanks for the obliging offer of the Carthaginians, but at present thought fit to decline it.

\* He was poisoned by one Mænon, whom he had unnaturally abused. His teeth were putrified by the violence of the poison, and his body tortured all over with the most racking pains. Mænon was excited to this deed by Archagathus, grandson of Agathocles, whom he designed to defeat of the succession, in favour of his other son Agathocles. Before his death, he restored the democracy to the people. It is observable, that Justin (or rather Trogus) and Diodorus, disagree in all the material part of this tyrant's history.

† Justin. l. xxi. c. 6

‡ Polyb. l. iii. p. 180, edit. Gronov.

§ Justin. l. xviii. c. 2.



Mago\* some days after repaired to Pyrrhus, upon pretence of offering the mediation of Carthage for terminating his quarrel with the Romans; but in reality to sound him, and discover, if possible, his designs with regard to Sicily, which common fame reported he was going to invade. The Carthaginians were afraid that either Pyrrhus or the Romans would interfere in the affairs of that island, and transport forces thither for the conquest of it. And, indeed, the Syracusans, who had been besieged for some time by the Carthaginians, had sent pressingly for succour to Pyrrhus. This prince had a particular reason to espouse their interests, having married Lanassa, daughter of Agathocles, by whom he had a son named Alexander. He at last sailed from Tarentum, passed the strait, and arrived in Sicily. His conquests at first were so rapid, that he left the Carthaginians, in the whole island, only the single town of Lilybæum. He laid siege to it, but meeting with a vigorous resistance, was obliged to raise the siege; not to mention that the urgent necessity of his affairs called him back to Italy, where his presence was absolutely necessary. Nor was it less so in Sicily, which, on his departure, returned to the obedience of its former masters. Thus he lost this island with the same rapidity that he had won it. As he was embarking, he turned his eyes back to Sicily, and exclaimed to those about him, *What a fine field of battle† do we leave the Carthaginians and Roman:‡* His prediction was soon verified.

After his departure, the chief magistracy of Syracuse was conferred on Hiero, who afterwards obtained the name and dignity of king, by the united suffrages of the citizens; so greatly had his government pleased. He was appointed to carry on the war against the Carthaginians, and obtained several advantages over them. But now a common interest re-united them against a new enemy, who began to appear in Sicily, and justly alarmed both: these were the Romans, who, having crushed all the enemies which had hitherto exercised their arms in Italy itself, were now powerful enough to carry them out of it; and to lay the foundation of that vast power there to which they afterwards attained, and of which it was probable they had even then formed the design. Sicily lay too commodious for them, not to form a resolution of establishing themselves in it. They therefore eagerly snatched this opportunity for crossing into it, which caused the rupture between them and the Carthaginians, and gave rise to the first Punic war. This I shall treat of more at large, by relating the causes of that war.

\* Justin. l. xviii. c. 2.

† *Οἷον ἀπολείπομεν, ὃ φίλοι, Καρχηδονίαις καὶ Ῥωμαίοις παλαίστραγ.* The Greek expression is beautiful. Indeed Sicily was a kind of *Palæstra*, where the Carthaginians and Romans exercised themselves in war and for many years seemed to play the part of wrestlers with each other. The English language, as well as the French, has no word to express the Greek term

‡ Plut. in Pyrrh. p. 35E.



## CHAPTER II.

## THE HISTORY OF CARTHAGE, FROM THE FIRST PUNIC WAR TO ITS DESTRUCTION.

THE plan which I have laid down, does not allow me to enter into an exact detail of the wars between Rome and Carthage; since that pertains rather to the Roman history, which I do not intend to touch upon, except transiently and occasionally. I shall therefore relate such facts only, as may give the reader a just idea of the republic whose history lies before me; by confining myself to those particulars which relate chiefly to the Carthaginians, and to their most important transactions in Sicily, Spain, and Africa; a subject in itself sufficiently extensive.

I have already observed, that from the first Punic war to the ruin of Carthage, a hundred and eighteen years elapsed. This whole time may be divided into five parts or intervals.

I. The first Punic war lasted twenty-four years	- - -	24
II. The interval between the first and second Punic war, is also twenty-four years	- - - - -	24
III. The second Punic war took up seventeen years	- - -	17
IV. The interval between the second and third, is forty-nine years	- - - - -	49
V. The third Punic war, terminated by the destruction of Carthage, continued but four years and some months	- - -	4

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 118

## ARTICLE I.

*The First Punic War.*

A. M. 3724. THE first Punic war arose from the following cause.  
 A. Carth. 566. Some Campanian soldiers, in the service of Agathocles,\*  
 A. Rom. 468. the Sicilian tyrant, having entered as friends into  
 Ant. J. C. 280. Messina, soon after murdered part of the townsmen, drove out the rest, married their wives, seized their effects, and remained sole masters of that important city. They then assumed the name of Mamertines. In imitation of them, and by their assistance, a Roman legion treated in the same cruel manner the city of Rhegium, lying directly opposite to Messina, on the other side of the strait. These two perfidious cities, supporting one another, rendered themselves at length formidable to their neighbours; and especially Messina, which became very powerful, and gave great umbrage and uneasiness both to the Syracusans and Carthaginians, who possessed one part of Sicily. As soon as the Romans

\* Polyb. l. i. p. 8. edit. Gronov.



had got rid of the enemies they had so long contended with, and particularly of Pyrrhus, they began to think of punishing the crime of their citizens, who had settled themselves at Rhegium, in so cruel and treacherous a manner, nearly ten years before. Accordingly, they took the city, and killed, in the attack, the greatest part of the inhabitants, who, instigated by despair, had fought to the last gasp: three hundred only were left, who were carried to Rome, whipped, and then publicly beheaded in the forum. The view which the Romans had in making this bloody execution, was, to prove to their allies their own sincerity and innocence. Rhegium was immediately restored to its lawful possessors. The Mamertines, who were considerably weakened, as well by the ruin of their confederate city, as by the losses which they had sustained from the Syracusans, who had lately placed Hiero at their head, thought it time to provide for their own safety. But divisions arising among them, one part surrendered the citadel to the Carthaginians, whilst the other called in the Romans to their assistance, and resolved to put them in possession of their city.

The affair was debated in the Roman senate, where, being considered in all its lights, it appeared to have some difficulties.\* On one hand, it was thought base, and altogether unworthy of the Roman virtue, for them to undertake openly the defence of traitors, whose perfidy was exactly the same with that of the Rhegians, whom the Romans had recently punished with so exemplary a severity. On the other hand, it was of the utmost consequence to stop the progress of the Carthaginians, who, not satisfied with their conquests in Africa and Spain, had also made themselves masters of almost all the islands of the Sardinian and Hetrurian seas; and would certainly get all Sicily into their hands, if they should be suffered to possess themselves of Messina. From thence into Italy, the passage was very short; and it was in some manner to invite an enemy to come over, to leave the entrance open. These reasons, though so strong, could not prevail with the senate to declare in favour of the Mamertines; and accordingly, motives of honour and justice prevailed in this instance over those of interest and policy. But the people were not so scrupulous;† for, in an assembly held on this subject, it was resolved that the Mamertines should be assisted. The consul, Ap-  
A. M. 3741.  
 A. Carth. 583  
 A. Rom. 485.  
 Ant. J. C. 263.

pius Claudius, immediately set forward with his army, and boldly crossed the strait, after he had, by an ingenious stratagem, eluded the vigilance of the Carthaginian general. The Carthaginians, partly by art and partly by force, were driven out of the citadel; and the city was surrendered immediately to the consul. The Carthaginians hanged their general, for having given up the citadel in so cowardly a manner, and prepared to besiege the town

\* Polyb l. i. p. 12—15. edit Gronov

† Frontin.



with all their forces. Hiero joined them with his own. But the consul having defeated them separately, raised the siege, and laid waste at pleasure the neighbouring country, the enemy not daring to face him. This was the first expedition which the Romans made out of Italy.

It is doubted,\* whether the motives which prompted the Romans to undertake this expedition were very upright, and exactly conformable to the rules of strict justice. Be this as it may, their passage into Sicily, and the succour they gave to the inhabitants of Messina, may be said to have been the first step by which they ascended to that height of glory and grandeur which they afterwards attained.

Hiero,† having reconciled himself to the Romans, and entered into an alliance with them, the Carthaginians bent all their thoughts on Sicily, and sent numerous armies thither. Agrigento was their place of arms; which, being attacked by the Romans, was won by them, after they had besieged it seven months, and gained one battle.

Notwithstanding the advantage of this victory,‡ and the conquest of so important a city, the Romans were sensible, that whilst the Carthaginians should continue masters at sea, the maritime places in the island would always side with them, and put it out of their power ever to drive them out of Sicily. Besides, they saw with reluctance Africa enjoy a profound tranquillity, at a time that Italy was infested by the frequent incursions of its eunies. They now first formed the design of having a fleet, and of disputing the empire of the sea with the Carthaginians. The undertaking was bold, and in outward appearance rash; but it evinces the courage and magnanimity of the Romans. They were not at that time possessed of a single vessel which they could call their own; and the ships which had transported their forces into Sicily had been borrowed of their neighbours. They were inexperienced in sea-affairs, had no carpenters acquainted with the building of ships, and did not know even the shape of the quinqueremes, or galleys with five benches of oars, in which the chief strength of fleets at that time consisted. But happily, the year before, one had been taken upon the coasts of Italy, which served them as a model. They therefore applied themselves with incredible industry and ardour to the building of ships in the same form; and in the mean time they got together a set of rowers, who were taught an exercise and discipline utterly unknown to them before, in the following manner. Benches were made on the shore, in the same order and fashion with those of galleys. The rowers were seated on these benches, and taught, as if they had been furnished with oars to throw themselves backwards with their arms drawn to their breasts; and then to throw their bodies and arms forward in

\* The Chevalier Folard examines this question in his remarks upon Polybius, l. 2. p. 16.

† Polyb. l. 1. p. 15—19

‡ Id. p. 20.



one regular motion, the instant their commanding officer gave the signal. In two months, one hundred galleys of five benches of oars, and twenty of three benches, were built; and after some time had been spent in exercising the rowers on ship-board, the fleet put to sea, and went in quest of the enemy. The consul Duillius had the command of it.

A. M. 3745. The Romans coming up with the Carthaginians  
A. Rom. 489. near the coast of Mylæ, they prepared for an engagement.\* As the Roman galleys, by their being clumsily and hastily built, were neither very nimble nor easy to work, this inconvenience was supplied by a machine invented for this occasion, and afterwards known by the name of the *Corvus*† (*Crow* or *Crane*,) by the help of which they grappled the enemy's ships, boarded them, and immediately came to close engagement. The signal for fighting was given. The Carthaginian fleet consisted of a hundred and thirty sail, under the command of Hannibal.‡ He himself was on board a galley of seven benches of oars, which had once belonged to Pyrrhus. The Carthaginians, thoroughly despising enemies who were utterly unacquainted with sea affairs, imagined that their very appearance would put them to flight, and therefore came forward boldly, with little expectation of fighting; but firmly imagining they should reap the spoils, which they had already devoured with their eyes. They were nevertheless a little surprised at the sight of the above mentioned engines, raised on the prow of every one of the enemy's ships, and which were entirely new to them. But their astonishment increased, when they saw these engines drop down at once; and being thrown forcibly into their vessels, grappled them in spite of all resistance. This changed the form of the engagement, and obliged the Carthaginians to come to close engagement with their enemies, as though they had fought them on land. They were unable to sustain the attack of the Romans: a horrible slaughter ensued; and the Carthaginians lost fourscore vessels, among which was the admiral's galley, he himself escaping with difficulty in a small boat.

So considerable and unexpected a victory, raised the courage of the Romans, and seemed to redouble their vigour for the continuance of the war. Extraordinary honours were bestowed on the consul Duillius who was the first Roman that had a naval triumph decreed him. A rostral pillar was erected in his honour, with a noble inscription; which pillar is yet standing in Rome.§

During the two following years, the Romans grew still stronger at sea, by their successes in several engagements.¶ But these were considered by them only as essays preparatory to the great design they meditated of carrying the war into Africa, and of combating the Carthaginians in their own country. There was no-

\* Polyb. l. i. p. 22.

† Ibid.

‡ A different person from the great Hannibal.

§ These pillars were called *Rostrata*, from the beaks of ships with which they were adorned; *Rostra*.

¶ Polyb. l. i. p. 24.



thing the latter dreaded more ; and to divert so dangerous a blow, they resolved to fight the enemy, whatever might be the consequence.

A. M. 3749. The Romans had elected M. Atilius Regulus, and A. Rom. 493. L. Manlius, consuls for this year.\* Their fleet consisted of three hundred and thirty vessels, on board of which were one hundred and thirty thousand men, each vessel having three hundred rowers, and a hundred and twenty soldiers. That of the Carthaginians, commanded by Hanno and Himilcar, had twenty vessels more than the Romans, and a greater number of men in proportion. The two fleets came in sight of each other near Ecnomus, in Sicily. No man could behold two such formidable navies, or be a spectator of the extraordinary preparations they made for fighting, without being under some concern, on seeing the danger which menaced two of the most powerful states in the world. As the courage on both sides was equal, and no great disparity in the forces, the fight was obstinate, and the victory long doubtful; but at last, the Carthaginians were overcome. More than sixty of their ships were taken by the enemy, and thirty sunk. The Romans lost twenty-four, not one of which fell into the enemy's hands.

The fruit of this victory,† as the Romans had designed it, was their sailing to Africa, after having refitted their ships, and provided them with all necessaries for carrying on a long war in a foreign country. They landed happily in Africa, and began the war by taking a town called Clypea, which had a commodious haven. From thence, after having sent an express to Rome, to give advice of their landing, and to receive orders from the senate, they overran the open country, in which they made terrible havoc; bringing away whole flocks of cattle, and 20,000 prisoners.

A. M. 3750. The express returned in the mean time with the A. Rom. 494. orders of the senate, who decreed, that Regulus should continue to command the armies in Africa, with the title of Proconsul; and that his colleague should return with a great part of the fleet and the forces; leaving Regulus only forty vessels, 15,000 foot, and 500 horse. Their leaving the latter with so few ships and troops, was a visible renunciation of the advantages which might have been expected from this descent upon Africa.

The people at Rome depended greatly on the courage and abilities of Regulus; and the joy was universal, when it was known that he was continued in the command in Africa: he alone was afflicted on that account.‡ When news was brought him of it, he wrote to Rome, and desired, in the strongest terms, that he might be appointed a successor. His chief reason was, that the death of the farmer who rented his grounds, having given one of his hirelings an opportunity of carrying off all the implements of tillage,

\* Polyb. l. i. p. 25.

† Id. p. 30.

‡ Val. Max. l. iv. c. 4.



his presence was necessary for taking care of his little spot of ground (but seven acres,) which was all his family subsisted upon. But the senate undertook to have his lands cultivated at the public expense; to maintain his wife and children; and to indemnify him for the loss he had sustained by the robbery of his hireling. Thrice happy age! in which poverty was thus had in honour, and was united with the most rare and uncommon merit, and the highest employments of the state! Regulus, thus freed from his domestic cares, bent his thoughts on discharging the duty of a general.

After taking several castles,\* he laid siege to Adis, one of the strongest fortresses of the country. The Carthaginians, exasperated at seeing their enemies thus laying waste their lands at pleasure, at last took the field, and marched against them, to force them to raise the siege. With this view they posted themselves on a hill which overlooked the Roman camp, and was convenient for annoying the enemy; but at the same time, by its situation, rendered one part of their army useless. For the strength of the Carthaginians lay chiefly in their horses and elephants, which are of no service but in plains. Regulus did not give them an opportunity of descending from the hill; but, in order to take advantage of this essential mistake of the Carthaginian generals, fell upon them in this post; and after meeting with a feeble resistance, put the enemy to flight, plundered their camp, and laid waste the adjacent country. Then, having taken Tunis,† an important city, and which brought him near Carthage, he made his army encamp there.

The enemy were in the utmost alarm. All things had succeeded ill with them, their forces had been defeated by sea and land, and upwards of 200 towns had surrendered to the conqueror. Besides, the Numidians made greater havoc in their territories than even the Romans. They expected every moment to see their capital besieged. And their affliction was increased by the concourse of peasants with their wives and children, who flocked from all parts to Car-

\* Polyb. l. i. p. 31—36.

† In the interval betwixt the departure of Manlius and the taking of Tunis, we are to place the memorable combat of Regulus and his whole army, with a serpent of so prodigious a size, that the fabulous one of Cadmus is hardly comparable to it. The story of this serpent was elegantly written by Livy, but it is now lost. Valerius Maximus, however, partly repairs that loss; and in the last chapter of his first book, gives us this account of this monster from Livy himself:—He [Livy] says, that on the banks of Bagrada (an African river) lay a serpent of so enormous a size, that it kept the whole Roman army from coming to the river. Several soldiers had been buried in the wide caverns of its belly, and many pressed to death in the spiral volumes of its tail. Its skin was impenetrable to darts: and it was with repeated endeavours that stones, slung from the military engines, at last killed it. The serpent then exhibited a sight that was more terrible to the Roman cohorts and legions than even Carthage itself. The streams of the river were dyed with its blood, and the stench of its putrid carcase infected the adjacent country, so that the Roman army was forced to decamp. Its skin, one hundred and twenty feet long, was sent to Rome; and, if Pliny may be credited, was to be seen (together with the jaw bone of the same monster) in the temple where they were first deposited, as late as the Numantine war.



thage for safety ; which gave them melancholy apprehensions of a famine in case of a siege. Regulus, afraid of having the glory of his victory torn from him by a successor, made some proposal of an accommodation to the vanquished enemy ; but the conditions appeared so hard, that they could not listen to them. As he did not doubt his being soon master of Carthage, he would not abate any thing in his demands ; but, by an infatuation which is almost inseparable from great and unexpected success, he treated them with haughtiness ; and pretended, that every thing he suffered them to possess ought to be esteemed a favour ; adding this farther insult, *That they ought either to overcome like brave men, or learn to submit to the victor.\** So harsh and disdainful a treatment only fired their resentment ; and they resolved rather to die sword in hand, than to do any thing which might derogate from the dignity of Carthage.

Reduced to this fatal extremity, they received, in the happiest juncture, a reinforcement of auxiliary troops out of Greece, with Xanthippus the Lacedæmonian at their head, who had been educated in the discipline of Sparta, and learnt the art of war in that renowned and excellent school. When he had heard the circumstances of the last battle, which were told him at his request ; had clearly discerned the occasion of its being lost ; and perfectly informed himself in what the strength of Carthage consisted ; he declared publicly, and repeated it often, in the hearing of the rest of the officers, that the misfortunes of the Carthaginians were owing entirely to the incapacity of their generals. These discourses came at last to the ear of the public council ; the members of it were struck with them, and they requested him to attend them. He enforced his opinion with such strong and convincing reasons, that the oversights committed by the generals were visible to every one ; and he proved as clearly, that by a conduct opposite to the former, they would not only secure their dominions, but drive the enemy out of them. This speech revived the courage and hopes of the Carthaginians ; and Xanthippus was entreated, and, in some measure, forced, to accept the command of the army. When the Carthaginians saw, in his exercising of their forces near the city, the manner in which he drew them up in order of battle, made them advance or retreat on the first signal, file off with order and expedition ; in a word, perform all the evolutions and movements of the military art, they were struck with astonishment, and owned, that the ablest generals which Carthage had hitherto produced, knew nothing in comparison of Xanthippus.

The officers, soldiers, and every one, were lost in admiration, and what is very uncommon, jealousy gave no alloy to it ; the fear of the present danger, and the love of their country, stifling, with-

\* Δὲν τοὺς ἐπὶ, αἰσὺς ἡ νικητὴς, ἡ δὲ νικητὴς τοῖς ὑποφύγουσιν. Πλούτ. Εὐδοκ. 1111.  
c. 10.



out doubt, all other sentiments. The gloomy consternation, which had before seized the whole army, was succeeded by joy and alacrity. The soldiers were urgent to be led against the enemy, in the firm assurance (as they said) of being victorious under their new leader, and of obliterating the disgrace of former defeats. Xanthippus did not suffer their ardour to cool; and the sight of the enemy only inflamed it. When he had approached within little more than 1200 paces of them, he thought proper to call a council of war, in order to show respect to the Carthaginian generals, by consulting them. All unanimously deferred to his opinion; upon which it was resolved to give the enemy battle the following day.

The Carthaginian army was composed of 12,000 foot, 4000 horse, and about 100 elephants. That of the Romans, as near as may be guessed from what goes before (for Polybius does not mention their numbers here,) consisted of 15,000 foot, and 300 horse.

It must be a noble sight to see two armies like these before us, not overcharged with numbers, but composed of brave soldiers, and commanded by very able generals, engaged in battle. In those tumultuous fights, where two or 300,000 are engaged on both sides, confusion is inevitable; and it is difficult, amidst a thousand events, where chance generally seems to have a greater share than council, to discover the true merit of commanders, and the real causes of victory. But in such engagements as this before us, nothing escapes the curiosity of the reader; for he clearly sees the disposition of the two armies: imagines he almost hears the orders given out by the generals; follows all the movements of the army; can point out the faults committed on both sides; and is thereby qualified to determine, with certainty, the causes to which the victory or defeat is owing. The success of this battle, however inconsiderable it may appear from the small number of the combatants, was nevertheless to decide the fate of Carthage.

The disposition of both armies was as follows. Xanthippus drew up all his elephants in front. Behind these, at some distance, he placed the the Carthaginian infantry in one body or phalanx. The foreign troops in the Carthaginian service were posted, one part of them on the right, between the phalanx and the horse; and the other composed of light-armed soldiers, in platoons, at the head of the two wings of the cavalry.

On the side of the Romans, as they apprehended the elephants most, Regulus, to provide against them, posted his light-armed soldiers, on a line, in the front of the legions. In the rear of these, he placed the cohorts one behind another, and the horse on the wings. In thus straitening the front of his main battle, to give it more depth, he indeed took a just precaution, says Polybius, against the elephants; but he did not provide for the inequality of his cavalry, which was much inferior in numbers to that of the enemy.



The two armies being thus drawn up, waited only for the signal. Xanthippus orders the elephants to advance, to break the ranks of the enemy; and commands the two wings of the cavalry to charge the Romans in flank. At the same time, the latter, clashing their arms, and shouting after the manner of their country, advance against the enemy. Their cavalry did not stand the onset long, being so much inferior to that of the Carthaginians. The infantry in the left wing, to avoid the attack of the elephants, and show how little they feared the mercenaries who formed the enemy's right wing, attacks it, puts it to flight, and pursues it to the camp. Those in the first ranks, who were opposed to the elephants, were broken and trodden under foot, after fighting valiantly; and the rest of the main body stood firm for some time, by reason of its great depth. But when the rear, being attacked by the enemy's cavalry, was obliged to face about and receive it: and those who had broken through the elephants, met the phalanx of the Carthaginians, which had not yet engaged, and which received them in good order, the Romans were routed on all sides, and entirely defeated. The greatest part of them were crushed to death by the enormous weight of the elephants: and the remainder, standing in the ranks, were shot through and through with the arrows from the enemy's horse. Only a small number fled; and as they were in an open country, the horse and elephants killed a great part of them: 500, or thereabouts, who went off with Regulus, were taken prisoners with him. The Carthaginians lost in this battle 800 mercenaries, who were opposed to the left wing of the Romans: and of the latter only 2000 escaped, who, by their pursuing the enemy's right wing, had drawn themselves out of the engagement. All the rest, Regulus and those who were taken excepted, were left dead on the field. The 2000 who had escaped the slaughter, retired to Clypea, and were saved in an almost miraculous manner.

The Carthaginians, after having stripped the dead, entered Carthage in triumph, dragging after them the unfortunate Regulus, and 500 prisoners. Their joy was so much the greater, as, but a very few days before, they had seen themselves upon the brink of ruin. The men and women, old and young people, crowded the temples, to return thanks to the immortal gods; and several days were devoted wholly to festivities and rejoicings.

Xanthippus, who had contributed so much to this happy change, had the wisdom to withdraw shortly after, from the apprehension lest his glory, which had hitherto been unsullied, might, after this first blaze, insensibly fade away, and leave him exposed to the darts of envy and calumny, which are always dangerous, but most in a foreign country, when a man stands alone, unsustained by friends and relations, and destitute of all support.

Polybius tells us, that Xanthippus's departure was related in a different manner, and promises to take notice of it in another place.



but that part of his history has not come down to us. We read in Appian,\* that the Carthaginians, excited by a mean and detestable jealousy of Xanthippus's glory, and unable to bear the thoughts that they should stand indebted to Sparta for their safety; upon pretence of conducting him and his attendants back with honour to his own country, with a numerous convoy of ships, gave private orders to have them all put to death in their passage; as if with him they could have buried in the waves for ever the memory of his services, and their horrid ingratitude to him.†

This battle, says Polybius,‡ though not so considerable as many others, may yet furnish very salutary instructions; which, adds that author, is the greatest benefit that can be reaped from the study of history.

First, ought any man to put a great confidence in his good fortune, after he has considered the fate of Regulus? That general, insolent with victory, inexorable to the conquered, scarcely deigning to listen to them, saw himself a few days after vanquished by them, and made their prisoner. Hannibal suggested the same reflection to Scipio, when he exhorted him not to be dazzled with the success of his arms. Regulus, said he, would have been recorded as one of the most uncommon instances of valour and felicity, had he, after the victory obtained in this very country, granted our fathers the peace which they sued for. But putting no bounds to his ambition and the insolence of success, the greater his prosperity, the more ignominious was his fall.§

In the second place, the truth of the saying of Euripides is here seen in its fullest extent, *That one wise head is worth a great many hands.*|| A single man here changes the whole face of affairs.

\* De Bell. Pun. 30.

† This perfidious action, as it is related by Appian, may possibly be true, when we consider the character of the Carthaginians, who were certainly a cruel and treacherous people. But, if it be fact, one would wonder why Polybius should reserve for another occasion, the relation of an incident which comes in most properly here, as it finishes at once the character and life of Xanthippus. His silence therefore in this place makes me think, that he intended to bring Xanthippus again upon the stage; and to exhibit him to the reader in a different light from that in which he is placed by Appian. To this let me add, that it showed no great depth of policy in the Carthaginians to take this method of despatching him, when so many others offered which were less liable to censure. In this scheme formed for his destruction, not only himself, but all his followers, were to be murdered, without the pretence of even a storm, or loss of one single Carthaginian, to cover or excuse the perpetration of so horrid a crime.

‡ Lib. i. p. 36, 37.

§ Inter pauca felicitatis virtutisque exempla M. Atilius quondam in hac eadem terrâ fuisset, si victor pacem petentibus dedisset patribus nostris. Sed non statuendo tandem felicitati modum, nec cohibendo efferentem se fortunam, quanto altius elatus erat, eò sæditiis corruit. Liv. l. xxx. n. 30.

|| Ὡς ἐν σοφὸν βούλευμα τὰς πολλὰς χεῖρας νικᾷ. It may not be improper to take notice in this place (as it was forgotten before) of a mistake of the learned Casaubon, in his translation of a passage of Polybius concerning Xanthippus. The passage is this: Ἐν οἷς καὶ Ξάνθιππὸν τινὰ Λακεδαιμόνιον ἄνδρα τῆς Λακεδαιμονίας ἀγωγῆς μετῃσχυκίτα, καὶ τρεῖς ἐν τοῖς πολεμικοῖς ἔχοντα σύμμετρον. Which is rendered thus by Causaubon: *In quibus[militibus sc. Græciis allatis] Xanthippus quidam fuit Lacedæmonius, vir disciplinæ Lacedæmonicæ imbutus, et qui rei militaris perit mediocrem habebat.* Whereas, agreeably with the whole character and conduct of



On one hand, he defeats troops that were thought invincible; on the other, he revives the courage of a city and an army, whom he had found in consternation and despair.

Such, as Polybius observes, is the use which ought to be made of the study of history. For there being two ways of acquiring improvement and instruction, first by one's own experience, and secondly by that of other men; it is much more wise and useful to improve by other men's miscarriages than by our own.

I return to Regulus, that I may here finish what relates to him; Polybius, to our great disappointment, taking no farther notice of that general.\*

A. M. 3753. After being kept some years in prison,† he was A. Rom. 499. sent to Rome to propose an exchange of prisoners. He had been obliged to take an oath, that he would return in case he proved unsuccessful. He then acquainted the senate with the subject of his voyage; and being invited by them to give his opinion freely, he answered, that he could no longer do it as a senator, having lost both his quality, and that of a Roman citizen, from the time that he had fallen into the hands of his enemies; but he did not refuse to offer his thoughts as a private person. This was a very delicate affair. Every one was touched with the misfortunes of so great a man. He needed only, says Cicero, to have spoken one word, and it would have restored him to his liberty, his estate, his dignity, his wife, his children, and his country; but

Xanthippus, I take the sense of this passage to be, a man formed by the Spartan discipline, and proportionably [not moderately] skilful in military affairs.

\* This silence of Polybius has prejudiced a great many learned men against many of the stories told of Regulus's barbarous treatment, after he was taken by the Carthaginians. M. Rollin speaks no farther of this matter; and therefore I shall give my reader the substance of what is brought against the general belief of the Roman writers (as well historians as poets,) and of Appian on this subject. First, it is urged, that Polybius was very sensible that the story of these cruelties was false; and therefore, that he might not disoblige the Romans, by contradicting so general a belief, he chose rather to be silent concerning Regulus after he was taken prisoner, than to violate the truth of history, of which he was so strict an observer. This opinion is farther strengthened (says the adversaries of this belief) by a fragment of Diodorus, which says, that the wife of Regulus, exasperated at the death of her husband in Carthage, occasioned, as she imagined, by barbarous usage, persuaded her sons to revenge the fate of their father, by the cruel treatment of two Carthaginian captives (thought to be Bostar and Hannibcar) taken in the sea fight against Sicily, after the misfortune of Regulus, and put into her hands for the redemption of her husband. One of these died by the severity of his imprisonment; and the other, by the care of the senate, who detested the cruelty, survived, and was recovered to health. This treatment of the captives, and the resentment of the senate on that account, form a third argument or presumption against the truth of this story of Regulus, which is thus argued:—Regulus dying in his captivity by the usual course of nature, his wife, thus frustrated of her hopes of redeeming him by the exchange of her captives, treated them with the utmost barbarity, in consequence of her belief of the ill-usage which Regulus had received. The senate being angry with her for it, to give some colour to her cruelties, she gave out among her acquaintance and kindred, that her husband died in the way generally related. This, like all other reports, increased gradually; and, from the national hatred betwixt the Carthaginians and Romans, was easily and generally believed by the latter. How far this is conclusive against the testimonies of two such weighty authors as Cicero and Seneca (to say nothing of the poets,) is left to the judgment of the reader.

† Appian. de Bello. Pun. p. 2, 3. Cic. de Off. l. iii. n. 99, 100. Aul. Gel. 2 vi. c. 4. Senec. Ep. 99.



that word appeared to him contrary to the honour and welfare of the state. He therefore plainly declared, that an exchange of prisoners ought not to be so much as thought of; that such an example would be of fatal consequence to the republic: that citizens who had so basely surrendered their arms to the enemy, were unworthy of the least compassion, and incapable of serving their country: that with regard to himself, as he was so far advanced in years, his death ought to be considered as nothing; whereas they had in their hands several Carthaginian generals, in the flower of their age, and capable of doing their country great services for many years. It was with difficulty that the senate complied with so generous and unexampled a counsel. The illustrious exile therefore left Rome,\* in order to return to Carthage, unmoved either with the deep affliction of his friends, or the tears of his wife and children, although he knew but too well the grievous torments which were prepared for him. And, indeed, the moment his enemies saw him return without having obtained the exchange of prisoners, they put him to every kind of torture their barbarous cruelty could invent. They imprisoned him for a long time in a dismal dungeon, whence (after cutting off his eye-lids) they drew him at once into the sun, when its beams darted the strongest heat. They next put him into a kind of chest stuck full of nails, whose points wounding him, did not allow him a moment's ease either day or night. Lastly, after having been long tormented by being kept for ever awake in this dreadful torture, his merciless enemies nailed him to a cross, their usual punishment, and left him to expire on it. Such was the end of this great man. His enemies, by depriving him of some days, perhaps years, of life, brought eternal infamy on themselves.

The blow which the Romans had received in Africa did not discourage them.† They made greater preparations than before, to retrieve their loss; and put to sea, the following campaign, three hundred and sixty vessels. The Carthaginians sailed out to meet them with two hundred; but were beaten in an engagement fought on the coasts of Sicily, and a hundred and fourteen of their ships were taken by the Romans. The latter sailed into Africa, to take in the few soldiers who had escaped the pursuit of the enemy, after the defeat of Regulus; and had defended themselves vigorously in Clypea, where they had been unsuccessfully besieged.

Here again we are astonished that the Romans, after so considerable a victory, and with so large a fleet, should sail into Africa, only to bring from thence a small garrison; whereas they might have attempted the conquest of it, since Regulus, with much fewer forces, had almost completed it.

The Romans, on their return, were overtaken by a storm, which almost destroyed their whole fleet.‡ The like misfortune befel

\* Horat. l. iii. Od. 3.

† Polyb. l. i. p. 37.

‡ Polyb. l. i. p. 38—40.



them also the following year.\* However, they consoled themselves for this double loss, by a victory which they gained over Asdrubal, from whom they took near a hundred and forty elephants. This news being brought to Rome, filled the whole city with joy: not only because the strength of the enemy's army was considerably diminished by the loss of their elephants, but chiefly because this victory had inspired the land forces with fresh courage: who, since the defeat of Regulus, had not dared to venture upon an engagement; so great was the terror with which those formidable animals had filled the minds of all the soldiers. It was therefore judged proper to make a greater effort than ever, in order to finish, if possible, a war which had continued fourteen years. The two consuls set sail with a fleet of two hundred ships, and arriving in Sicily, formed the bold design of besieging Lilybæum. This was the strongest town which the Carthaginians possessed, and the loss of it would be attended with that of every part of the island, and open to the Romans a free passage into Africa.

The reader will suppose, that the utmost ardour was shown, both in the assault and defence of the place.† Imilco was governor there, with 10,000 regular forces, exclusive of the inhabitants; and Hannibal, the son of Hamilcar, soon brought him as many more from Carthage; he having, with the most intrepid courage, forced his way through the enemy's fleet, and arrived happily in the port.

The Romans had not lost any time. Having brought forward their engines, they beat down several towers with their battering rams; and gaining ground daily, they made such progress, as gave the besieged, who now were closely pressed, some fears. The governor saw plainly that there was no other way left to save the city, but by firing the engines of the besiegers. Having therefore prepared his forces for this enterprise, he sent them out at day-break with torches in their hands, tow, and all kinds of combustible matters; and at the same time attacked all the engines. The Romans exerted their utmost efforts to repel them, and the engagement was very bloody. Every man, assailant as well as defendant, stood to his post, and chose to die rather than quit it. At last, after a long resistance and dreadful slaughter, the besieged sounded a retreat, and left the Romans in possession of their works. This conflict being over, Hannibal embarked in the night, and, concealing his departure from the enemy, sailed for Drepanum, where Adherbal commanded for the Carthaginians. Drepanum was advantageously situated; having a commodious port, and lying about 120 furlongs from Lilybæum; and the Carthaginians had been always very desirous of preserving it.

The Romans, animated by their late success, renewed the attack with greater vigour than ever; the besieged not daring to

\* Polyb. l. i. p. 41, 42.

† Pag. 41—50.



make a second attempt to burn their machines, so much were they disheartened by the ill success of the former. But a furious wind rising suddenly, some mercenary soldiers represented to the governor, that now was the favourable opportunity for them to fire the engines of the besiegers, especially as the wind blew full against them; and they offered themselves for the enterprise. The offer was accepted, and accordingly they were furnished with every thing necessary. In a moment the fire caught all the engines; and the Romans could not possibly extinguish it, because the flames being spread instantly every where, the winds carried the sparks and smoke full in their eyes, so that they could not see where to apply relief; whereas their enemies saw clearly where to aim their strokes, and throw their fire. This accident made the Romans lose all hopes of being ever able to carry the place by force. They therefore turned the siege into a blockade; raised a strong line of contravallation round the town; and, dispersing their army in every part of the neighbourhood, resolved to effect by time, what they found themselves absolutely unable to perform any other way.

When the transactions of the seige of Lilybæum, and the loss of part of the forces, were known at Rome, the citizens, so far from desponding at this ill news, seemed to be fired with new vigour.\* Every man strove to be foremost in the muster-roll; so that, in a very little time, an army of 10,000 men was raised, who, crossing the strait, marched by land to join the besiegers.

A. M. 3756. At the same time, P. Claudius Pulcher, the consul, A. Rom. 500. formed a design of attacking Adherbal in Drepanum.† He thought himself sure of surprising him, because, after the loss lately sustained by the Romans at Lilybæum, the enemy could not imagine that they would venture out again at sea. Flushed with these hopes, he sailed out with his fleet in the night, the better to conceal his design. But he had to do with an active general, whose vigilance he could not elude, and who did not even give him time to draw up his ships in line of battle, but fell vigorously upon him whilst his fleet was in disorder and confusion. The Carthaginians gained a complete victory. Of the Roman fleet, only thirty vessels got off, which being in company with the consul, fled with him, and got away in the best manner they could, along the coast. All the rest, amounting to fourscore and thirteen, with the men on board them, were taken by the Carthaginians; a few soldiers excepted, who had escaped from the wreck of their vessels. This victory displayed as much the prudence and valour of Adherbal, as it reflected shame and ignominy on the Roman consul.

Junius, his colleague, was neither more prudent nor more fortunate than himself, but lost his whole fleet by his ill conduct.‡ Endeavouring to atone for his misfortune by some considerable

\* Polyb. l. i. p. 59.

† Ibid. p. 71.

‡ Ib. 54-55.



action, he held a secret correspondence with the inhabitants of Eryx,\* and by that means got the city surrendered to him. On the summit of the mountain stood the temple of Verus Erycina, which was certainly the most beautiful as well as the richest of all the Sicilian temples. The city stood a little below the summit of this mountain, and the only access to it was by a road very long and very rugged. Junius posted one part of his troops upon the top, and the remainder at the foot of the mountain, imagining that he now had nothing to fear; but Hamilcar, surnamed Barca, father of the famous Hannibal, found means to get into the city, which lay between the two camps of the enemy, and there fortified himself. From this advantageous post he harassed the Romans incessantly for two years. One can scarce conceive how it was possible for the Carthaginians to defend themselves, when thus attacked from both the summit and the foot of the mountain; and unable to get provisions, but from a little port, which was the only one open to them. By such enterprises as these, the abilities and prudent courage of a general are as well, or perhaps better, discovered, than by the winning of a battle.

For five years, nothing memorable was performed on either side.† The Romans had imagined that their land forces would alone be capable of finishing the siege of Lilybæum: but as they saw it protracted beyond their expectation, they returned to their first plan, and made extraordinary efforts to fit out a new fleet. The public treasury was at a low ebb; but this want was supplied by the zeal of individuals; so ardent was the love which the Romans bore their country. Every man, according to his circumstances, contributed to the common expense; and, upon public security, advanced money without the least scruple, for an expedition on which the glory and safety of Rome depended. One man fitted out a ship at his own charge; another was equipped by A. M. 3763. the contributions of two or three; so that, in a very A. Rom. 507. little time, 200 were ready for sailing. The command was given to Lutatius the consul, who immediately put to sea. The enemy's fleet had retired into Africa: the consul therefore easily seized upon all the advantageous posts in the neighbourhood of Lilybæum; and foreseeing that he should soon be forced to fight, he omitted no precautions to ensure success; and employed the interval in exercising his soldiers and seamen at sea.

He was soon informed that the Carthaginian fleet drew near, under the command of Hanno, who landed in a small island called Hiera, opposite to Drepanum. His design was to reach Eryx undiscovered by the Romans, in order to supply the army there, to reinforce his troops, and take Barca on board to assist him in the expected engagement. But the consul, suspecting his intention, was beforehand with him; and having assembled all his best forces,

\* A city and mountain of Sicily.

† Polyb. l. i. p. 52—60



sailed for the small island *Ægusa*,\* which lay near the other. He acquainted his officers with the design he had of attacking the enemy on the morrow. Accordingly, at day-break, he prepared to engage: unfortunately, the wind was favourable for the enemy, which made him hesitate whether he should give him battle. But considering that the Carthaginian fleet, when unloaded of its provisions, would become lighter and more fit for action; and, besides, would be considerably strengthened by the forces and presence of Barca, he came to a resolution at once; and notwithstanding the foul weather, made directly to the enemy. The consul had choice forces, able seamen, and excellent ships, built after the model of a galley that had been lately taken from the enemy; and which was the completest in its kind that had ever been seen. The Carthaginians, on the other hand, were destitute of all these advantages. As they had been the entire masters at sea for some years, and the Romans did not once dare to face them, they held them in the highest contempt, and looked upon themselves as invincible. On the first report of the enemy being in motion, the Carthaginians had put to sea a fleet fitted out in haste, as appeared from every circumstance of it: the soldiers and seamen being all mercenaries, newly levied, without the least experience, resolution, or zeal, since it was not for their own country they were going to fight. This soon appeared in the engagement. They could not sustain the first attack. Fifty of their vessels were sunk, and seventy taken, with their whole crews. The rest, favoured by a wind that rose very seasonably for them, made the best of their way to the little island from whence they had sailed. There were upwards of 10,000 taken prisoners. The consul sailed immediately for Lilybæum, and joined his forces to those of the besiegers.

When the news of this defeat arrived at Carthage, it occasioned so much the greater surprise and terror, as it was less expected. The senate, however, did not lose their courage, though they saw themselves quite unable to continue the war. As the Romans were now masters of the sea, it was not possible for the Carthaginians to send either provisions or reinforcements to the armies in Sicily. An express was therefore immediately despatched to Barca, the general there, empowering him to act as he should think proper. Barca, so long as he had room to entertain the least hopes, had done every thing that could be expected from the most intrepid courage, and the most consummate wisdom. But having now no resource left, he sent a deputation to the consul, in order to treat about a peace. Prudence, says Polybius, consists in knowing how to resist and yield at a seasonable juncture. Lutatius was not insensible how tired the Romans were grown of war, which had exhausted them both of men and money; and the dreadful consequences which had attended on Regulus's inexorable and impru-

\* These islands are also called *Ægates*



dent obstinacy, were fresh in his memory. He therefore complied without difficulty, and dictated the following treaty:—

THERE SHALL BE PEACE BETWEEN ROME AND CARTHAGE (IN CASE THE ROMAN PEOPLE APPROVE OF IT) ON THE FOLLOWING CONDITIONS: THE CARTHAGINIANS SHALL EVACUATE ALL SICILY SHALL NO LONGER MAKE WAR UPON HIERO, THE SYRACUSANS, OR THEIR ALLIES: THEY SHALL RESTORE TO THE ROMANS, WITHOUT RANSOM, ALL THE PRISONERS WHICH THEY HAVE TAKEN FROM THEM; AND PAY THEM, WITHIN TWENTY YEARS, TWO THOUSAND TWO HUNDRED\* EUBOIC TALENTS OF SILVER.† It is worth the reader's remarking, by the way, the simple, exact, and clear terms in which this treaty is expressed; that, in so short a compass, adjusts the interests of two powerful republics and their allies, both by sea and land.

When these conditions were brought to Rome, the people not approving of them, sent ten commissioners to Sicily, to terminate the affair. These made no alteration as to the substance of the treaty;‡ only shortening the time appointed for the payment, reducing it to ten years: a thousand talents were added to the sum that had been stipulated, which were to be paid immediately; and the Carthaginians were required to depart out of all the islands situated between Italy and Sicily. Sardinia was not comprehended in this treaty; but they gave it up by another treaty which was made some years afterwards.

Such was the conclusion of a war, one of the longest mentioned in history, since it continued twenty-four years without intermission. The obstinacy, in disputing for empire, was equal on either side: the same resolution, the same greatness of soul, in forming as well as in executing of projects, being conspicuous on both sides. The Carthaginians had the superiority in their acquaintance with naval affairs; in their skill in the construction of their vessels; the working of them; the experience and capacity of their pilots; the knowledge of coasts, shallows, roads, and winds; and the inexhaustible funds of wealth, which furnished all the expenses of so long and obstinate a war. The Romans had none of these advantages; but their courage, zeal for the public good, love of their country, and a noble emulation of glory, supplied all other deficiencies. We are astonished to see a nation, so raw and inexperienced in naval affairs, not only making head against a people who were better skilled in them, and more powerful than any that had ever been before; but even gaining several victories over them at sea. No difficulties or calamities could discourage them. They certainly would not have thought of peace, in the circumstances under which the Carthaginians demanded it. One unfortunate campaign

\* This sum amounts to near 6,180,000 French livres.

† Polyb. l. iii. p. 182.

‡ 515,000l English money



dispirits the latter : whereas the Romans are not shaken by a succession of them.

As to soldiers, there was no comparison between those of Rome and Carthage, the former being infinitely superior in point of courage. Among the generals who commanded in this war, Hamilcar, surnamed Barca, was, doubtless, the most conspicuous for his bravery and prudence.

*The Libyan War ; or, against the Mercenaries.*

The war which the Carthaginians waged against the Romans,\* was succeeded immediately by another,† which, though of much shorter continuance, was infinitely more dangerous ; as it was carried on in the very heart of the republic, and attended with such cruelty and barbarity, as is scarce to be paralleled in history ; I mean the war which the Carthaginians were obliged to sustain against their mercenary troops, who had served under them in Sicily, and which is commonly called the African or Libyan war.‡ It continued only three years and a half, but was a very bloody one. The occasion of it was this :—

As soon as the treaty was concluded with the Romans,§ Hamilcar, having carried to Lilybæum the forces which were in Eryx, resigned his commission ; and left to Gisgo, governor of the place, the care of transporting these forces into Africa. Gisgo, as though he had foreseen what would happen, did not ship them all off at once, but in small and separate parties ; in order that those who came first might be paid off, and sent home, before the arrival of the rest. This conduct evinced great forecast and wisdom, but was not seconded equally at Carthage. As the republic had been exhausted by the expense of a long war, and the payment of near 130,000*l.* to the Romans on signing the peace, the forces were not paid off in proportion as they arrived ; but it was thought proper to wait for the rest, in the hopes of obtaining from them (when they should be all together,) a remission of some part of their arrears. This was the first oversight.

Here we discover the genius of a state composed of merchants, who know the full value of money, but are little acquainted with that of the services of soldiers ; who bargain for blood, as though it were an article of trade, and always go to the cheapest market. In such a republic, when an exigency is once answered, the merit of services is no longer remembered.

These soldiers, most of whom came to Carthage, having been long accustomed to a licentious life, caused great disturbances in the city ; to remedy which, it was proposed to their officers, to march them all to a little neighbouring town called Sicca, and there

\* Polyb. l. i. p. 65—89.

† The same year that the first Punic war ended.

‡ And sometimes *ἐπὶ τῇ*, or the war with the mercenaries

§ Polyb. l. i. p. 66



supply them with whatever was necessary for their subsistence, till the arrival of the rest of their companions; and that then they should all be paid off, and sent home. This was a second oversight.

A third was, the refusing to let them leave their baggage, their wives, and children, in Carthage, as they desired; and the forcing them to remove these to Sicca; whereas, had they stayed in Carthage, they would have been in a manner so many hostages.

Being all met together at Sicca, they began (having little else to do) to compute the arrears of their pay, which they made amount to much more than was really due to them. To this computation, they added the mighty promises which had been made them at different times, as an encouragement for them to do their duty; and pretended that these likewise ought to be brought into the account. Hanno, who was then governor of Africa, and had been sent to them from the magistrates of Carthage, proposed to them to consent to some abatement of their arrears; and to content themselves with receiving a part, in consideration of the great distress to which the commonwealth was reduced, and its present unhappy circumstances. The reader will easily guess how such a proposal was received. Complaints, murmurs, seditious and insolent clamours, were every where heard. These troops being composed of different nations, who were strangers to one another's language, were incapable of hearing reason when they once mutinied. Spaniards, Gauls, Ligurians, inhabitants of the Balearic isles; Greeks, the greatest part of them slaves or deserters, and a very great number of Africans, composed these mercenary forces. Transported with rage, they immediately break up, march towards Carthage (being upwards of 20,000,) and encamped at Tunis, not far from that metropolis.

The Carthaginians discovered too late their error. There was no compliance, how grovelling soever, to which they did not stoop, to soothe these exasperated soldiers: who, on their side, practised every knavish art which could be thought of, in order to extort money from them. When one point was gained, they immediately had recourse to a new artifice, on which to ground some new demand. Was their pay settled beyond the agreement made with them, they would still be reimbursed for the losses which they pretended to have sustained, either by the death of their horses, by the excessive price which at certain times they had paid for bread-corn; and still insisted on the recompense which had been promised them. As nothing could be fixed, the Carthaginians, with great difficulty, prevailed on them to refer themselves to the opinion of some general who had commanded in Sicily. Accordingly they pitched upon Gisco, who had always been very acceptable to them. This general harangued them in a mild and insinuating manner; recalled to their memories the long time they had been in the Carthaginian service; the considerable sums they



had received from the republic; and granted almost all their demands.

The treaty was upon the point of being concluded, when two mutineers occasioned a tumult in every part of the camp. One of those was Spendius, a Capuan, who had been a slave at Rome, and had fled to the Carthaginians. He was tall and bold. The fear he was under, of falling into the hands of his former master, by whom he was sure to be hanged (as was the custom,) prompted him to break off the agreement. He was seconded by one Matho,\* who had been very active in forming the conspiracy. These two represented to the Africans, that the instant after their companions should be discharged and sent home, they, being thus left alone in their own country, would fall a sacrifice to the rage of the Carthaginians, who would take vengeance upon them for their common rebellion. This was sufficient to raise them to fury. They immediately made choice of Spendius and Matho for their chiefs. No remonstrances were heard; and whoever offered to make any, was immediately put to death. They ran to Gisgo's tent, plundered it of the money designed for the payment of the forces; dragged that general himself to prison, with all his attendants, after having treated them with the utmost indignities. All the cities of Africa, to whom they had sent deputies to exhort them to recover their liberty, came over to them, Utica and Hippacra excepted, which they therefore immediately besieged.

Carthage had never been before exposed to such imminent danger. The citizens individually drew each his subsistence from the rents or revenues of their lands, and the public expenses from the tribute paid by Africa. But all this was stopped at once; and (a much worse circumstance) was turned against them. They found themselves destitute of arms and forces either for sea or land; of all necessary preparations either for the sustaining of a siege, or the equipping of a fleet; and, to complete their misfortunes, without any hopes of foreign assistance either from their friends or allies.

They might in some sense impute to themselves the distress to which they were reduced. During the last war, they had treated the African nations with the utmost rigour, by imposing excessive tributes on them, in the exaction of which no allowance was made for poverty and extreme misery; and governors, such as Hanno, were treated with the greater respect, the more severe they had been in levying those tributes. So that no great efforts were necessary to prevail upon the Africans to engage in this rebellion. At the very first signal that was made, it broke out, and in a mo-

\* Matho was an African, and free born; but as he had been active in raising the rebellion, an accommodation would have ruined him. He, therefore, despairing of a pardon, embraced the interests of Spendius with more zeal than any of the rebels; and first insinuated to the Africans the danger of concluding a peace, as this would leave them alone, and exposed to the rage of their old masters. *Polyb. p. 98. edit. Gronov.*



ment became general. The women, who had often, with the deepest affliction, seen their husbands and fathers dragged to prison for non-payment, were more exasperated than the men, and with pleasure gave up all their ornaments towards the expenses of the war; so that the chiefs of the rebels, after paying all they had promised the soldiers, found themselves still in the midst of plenty: an instructive lesson, says Polybius, to ministers, how a people should be treated; as it teaches them to look, not only to the present occasion, but to extend their views to futurity.

The Carthaginians, notwithstanding their present distress, did not despond, but made the most extraordinary efforts. The command of the army was given to Hanno. Troops were levied by land and sea; horse as well as foot. All citizens capable of bearing arms were mustered; mercenaries were invited from all parts; and all ships which the republic had left were refitted.

The rebels discovered no less ardour. We related before, that they had formed the siege of the two only cities which refused to join them. Their army was now increased to 70,000 men. After detachments had been drawn from it to carry on those sieges, they pitched their camp at Tunis; and thereby held Carthage in a kind of blockade, filled it with perpetual alarms, and frequently advancing up to its very walls by day as well as by night.

Hanno marched to the relief of Utica, and gained a considerable advantage, which, had he made a proper use of it, might have proved decisive; but entering the city, and only diverting himself there, the mercenaries, who had retreated to a neighbouring hill covered with trees, hearing how careless the enemy were, poured down upon them; found the soldiers straggling in all parts; took and plundered the camp, and seized upon all the supplies that had been brought from Carthage for the relief of the besieged. Nor was this the only error committed by Hanno; and errors, in such critical junctures, are much the most fatal. Hamilcar, surnamed Barca, was therefore appointed to succeed him. This general answered the idea which had been entertained of him; and his first success was the obliging the rebels to raise the siege of Utica. He then marched against their army which was encamped near Carthage; defeated part of it, and seized almost all their advantageous posts. These successes revived the courage of the Carthaginians.

The arrival of a young Numidian nobleman, Naravasus by name, who, out of esteem for the person and merit of Barca, joined him with 2000 Numidians, was of great service to that general. Animated by this reinforcement, he fell upon the rebels, who had cooped him up in a valley; killed 10,000 of them, and took 4,000 prisoners. The young Numidian distinguished himself greatly in this battle. Barca took into his troops as many of the prisoners as were desirous of being enlisted, and gave the rest free liberty to go wherever they pleased, on condition that they should never take up arms any more against the Carthaginians: otherwise



that every man of them, if taken, should be put to death. This conduct proves the wisdom of that general. He thought this a better expedient than extreme severity. And indeed where a multitude of mutineers are concerned, the greatest part of whom have been drawn in by the persuasions of the most hot-headed, or through fear of the most furious, clemency seldom fails of being successful.

Spendius, the chief of the rebels, fearing that this affected lenity of Barca might occasion a defection among his troops, thought the only expedient left him to prevent it, would be, to strike some signal blow, which would deprive them of all hopes of being ever reconciled to the enemy. With this view, after having read to them some fictitious letters, by which advice was given him, of a secret design concerted betwixt some of their comrades and Gisgo for rescuing him out of prison, where he had been so long detained; he brought them to the barbarous resolution of murdering him and all the rest of the prisoners; and any man, who durst offer any milder counsel, was immediately sacrificed to their fury. Accordingly, this unfortunate general, and 700 prisoners who were confined with him, were brought out to the front of the camp, where Gisgo fell the first sacrifice, and afterwards all the rest. Their hands were cut off, their thighs broken, and their bodies, still breathing, were thrown into a hole. The Carthaginians sent a herald to demand their remains, in order to pay them the last sad office, but were refused; and the herald was farther told, that whoever presumed to come upon the like errand, should meet with Gisgo's fate. And, indeed, the rebels immediately came to the unanimous resolution, of treating all such Carthaginians as should fall into their hands in the same barbarous manner; and decreed farther, that if any of their allies were taken, they should, after their hands were cut off, be sent back to Carthage. This bloody resolution was but too punctually executed.

The Carthaginians were now just beginning to breathe, as it were, and recover their spirits, when a number of unlucky accidents plunged them again into fresh dangers. A division arose among their generals; and the provisions, of which they were in extreme necessity, coming to them by sea, were all cast away in a storm. But the misfortune which they most keenly felt, was, the sudden defection of the two only cities which till then had preserved their allegiance, and in all times adhered inviolably to the commonwealth. These were Utica and Hipparca. These cities, without the least reason, or even so much as a pretence, went over at once to the rebels; and, transported with the like rage and fury, murdered the governor, with the garrison sent to their relief; and carried their inhumanity so far as to refuse their dead bodies to the Carthaginians, who demanded them back in order for burial.

The rebels, animated by so much success, laid siege to Carthage, but were obliged immediately to raise it. They neverthe-



less continued the war. Having drawn together, into one body, all their own troops and those of the allies (making upwards of 50,000 men in all,) they watched the motions of Hamilcar's army, but carefully kept their own on the hills; and avoided coming down into the plains, because the enemy would there have too great an advantage over them on account of their elephants and cavalry. Hamilcar, more skilful in the art of war than they, never exposed himself to any of their attacks; but taking advantage of their oversights, often dispossessed them of their posts, if their soldiers straggled but ever so little; and harassed them a thousand ways. Such of them as fell into his hands, were thrown to wild beasts. At last, he surprised them at a time when they least expected it, and shut them up in a post which was so situated, that it was impossible for them to get out of it. Not daring to venture a battle, and being unable to get off, they began to fortify their camp, and surrounded it with ditches and entrenchments. But an enemy among themselves, and which was much more formidable, had reduced them to the greatest extremity; this was hunger, which was so raging, that they at last ate one another; Divine Providence, says Polybius, thus revenging upon themselves the barbarous cruelty they had exercised on others. They now had no resource left; and knew but too well the punishments which would be inflicted on them, in case they should fall alive into the hands of the enemy. After such bloody scenes as had been acted by them, they did not so much as think of peace, or of coming to an accommodation. They had sent to their forces encamped at Tunis for assistance, but with no success. In the mean time the famine increased daily. They had first eaten their prisoners, then their slaves; and now their fellow-citizens only were left. Their chiefs, now no longer able to resist the complaints and cries of the multitude, who threatened to massacre them if they did not surrender, went themselves to Hamilcar, after having obtained a safe conduct from him. The conditions of the treaty were, that the Carthaginians should select any ten of the rebels, to treat them as they should think fit, and that the rest should be dismissed with only one suit of clothes for each. When the treaty was signed, the chiefs themselves were arrested and detained by the Carthaginians, who plainly showed, on this occasion, that they did not pride themselves upon their good faith and sincerity. The rebels, hearing that their chiefs were seized, and knowing nothing of the convention, suspected that they were betrayed and thereupon immediately took up arms. But Hamilcar, having surrounded them, brought forward his elephants; and either trod them all under foot, or cut them to pieces, they being upwards of 40,000.

The consequence of this victory was, the reduction of almost all the cities of Africa, which immediately returned to their allegiance. Hamilcar, without loss of time, marched against Tunis, which ever since the beginning of the war, had been the asylum



of the rebels, and their place of arms. He invested it on one side, whilst Hannibal, who was joined in the command with him, besieged it on the other. Then advancing near the walls, and ordering crosses to be set up, he hung Spendius on one of them, and his companions who had been seized with him on the rest, where they all expired. Matho, the other chief, who commanded in the city, saw plainly by this what he himself might expect; and for that reason was much more attentive to his own defence. Perceiving that Hannibal, as being confident of success, was very negligent in all his motions, he made a sally, attacked his quarters, killed many of his men, took several prisoners, among whom was Hannibal himself, and plundered his camp. Then taking Spendius from the cross, he put Hannibal in his place, after having made him suffer inexpressible torments; and sacrificed round the body of Spendius thirty citizens of the first quality in Carthage, as so many victims of his vengeance. One would conclude, that there had been a mutual emulation betwixt the contending parties, which of them should out-do the other in acts of the most barbarous cruelty.

Barca being at that time at a distance, it was long before the news of his colleague's misfortune reached him; and besides, the road lying betwixt the two camps being impassable, it was impossible for him to advance hastily to his assistance. This disastrous accident caused a great consternation in Carthage. The reader may have observed, in the course of this war, a continual vicissitude of prosperity and adversity, of security and fear, of joy and grief; so various and inconstant were the events on either side.

In Carthage it was thought advisable to make one bold effort. Accordingly, all the youth capable of bearing arms were pressed into the service. Hanno was sent to join Hamilcar: and thirty senators were deputed to conjure those generals, in the name of the republic, to forget past quarrels, and sacrifice their resentments to their country's welfare. This was immediately complied with; they mutually embraced, and were reconciled sincerely to each other.

From this time, the Carthaginians were successful in all things; and Matho, who in every attempt after this came off with disadvantage, at last thought himself obliged to hazard a battle; and this was just what the Carthaginians wanted. The leaders on both sides animated their troops, as going to fight a battle which would for ever decide their fate. An engagement ensued. Victory was not long in suspense; for the rebels every where giving ground, the Africans were almost all slain, and the rest surrendered. Matho was taken alive, and carried to Carthage. All Africa returned immediately to its allegiance, except the two perfidious cities which had lately revolted; however, they were soon forced to surrender at discretion.

And now the victorious army returned to Carthage, and was here received with shouts of joy, and the congratulations of the



whole city. Matho and his soldiers, after having adorned the public triumph, were led to execution; and finished, by a painful and ignominious death, a life that had been polluted with the blackest treasons and unparalleled barbarities. Such was the conclusion of the war against the mercenaries, after having lasted three years and four months. It furnished, says Polybius, an ever-memorable lesson to all nations, not to employ in their armies a greater number of mercenaries than citizens; nor to rely, for the defence of their state, on a body of men who are not attached to it either by interest or affection.

I have hitherto purposely deferred taking notice of such transactions in Sardinia as passed at the time I have been speaking of, and which were, in some measure, dependant on, and resulting from, the war waged in Africa against the mercenaries. They exhibit the same violent methods to promote rebellion; the same excesses of cruelty; as if the wind had carried the same spirit of discord and fury from Africa into Sardinia.

When the news was brought there of what Spendius and Matho were doing in Africa, the mercenaries in that island also shook off the yoke, in imitation of these incendiaries. They began by the murder of Bostar their general, and of all the Carthaginians under him. A successor was sent; but all the forces which he carried with him went over to the rebels; hung the general on a cross; and, throughout the whole island, put all the Carthaginians to the sword, after having made them suffer inexpressible torments. They then besieged all the cities one after another, and soon got possession of the whole country. But feuds arising between them and the natives, the mercenaries were driven entirely out of the island, and took refuge in Italy. Thus the Carthaginians lost Sardinia, an island of great importance to them, on account of its extent, its fertility, and the great number of its inhabitants.

The Romans, ever since their treaty with the Carthaginians, had behaved towards them with great justice and moderation. A slight quarrel, on account of some Roman merchants who were seized at Carthage for having supplied the enemy with provisions, had embroiled them a little. But these merchants being restored on the first complaint made to the senate of Carthage, the Romans, who prided themselves upon their justice and generosity on all occasions, made the Carthaginians a return of their former friendship; served them to the utmost of their power; forbade their merchants to furnish any other nation with provisions; and even refused to listen to the proposals made by the Sardinian rebels, when invited by them to take possession of the island,

But these scruples and delicacy wore off by degrees; and Cæsar's advantageous testimony (in Sallust) of their honesty and plain dealing, could not, with any propriety, be applied here: \* *Although,*

\* *Bellis Punicis omnibus, cum sæpe Carthaginienses et in pace et per inducias multa*



says he, in all the Punic wars, the Carthaginians, both in peace and during truces, had committed a number of delectable actions, the Romans could never (how inviting soever the opportunity might be) be prevailed upon to retaliate such usage; being more attentive to their own glory, than to the revenge they might have justly taken on such perfidious enemies.

A. M. 3767.

A. Carth. 609.

A. Rom. 611.

Ant. J. C. 237.

The mercenaries, who, as was observed, had retired into Italy, brought the Romans at last to the resolution of sailing over into Sardinia, to render themselves masters of it. The Carthaginians were deeply afflicted at the news, upon pretence that they had a more just title to Sardinia than the Romans; they therefore put themselves in a posture to take a speedy and just revenge on those who had excited the people of that island to take up arms against them. But the Romans, pretending that the preparations were made, not against Sardinia, but their state, declared war against the Carthaginians. The latter, quite exhausted in every respect, and scarce beginning to breathe, were in no condition to sustain a war. The necessity of the times was therefore to be complied with, and they were forced to yield to a more powerful rival. A fresh treaty was thereupon made, by which they gave up Sardinia to the Romans, and obliged themselves to a new payment of twelve hundred talents to keep off the war with which they were menaced. This injustice of the Romans was the true cause of the second Punic war, as will appear in the sequel.

### *The Second Punic War.*

The second Punic war, which I am now going to relate, is one of the most memorable recorded in history, and most worthy the attention of an inquisitive reader; whether we consider the boldness of the enterprises; the wisdom employed in the execution;\* the obstinate efforts of two rival nations, and the ready resources they found in their lowest ebb of fortune; the variety of uncommon events, and the uncertain issue of so long and bloody a war; or, lastly, the assemblage of the most perfect models in every kind of merit; and the most instructive lessons that occur in history, either with regard to war, policy, or government. Never did two more powerful, or at least more warlike, states or nations make war against each other; and never had these in question seen themselves raised to a more exalted pitch of power and glory. Rome and Carthage were, doubtless, at that time, the two first states of the world. Having already tried their strength in the first Punic war, and thereby made an essay of each other's power, they knew perfectly well what either could do. In this second war, the

nefanda facinora fecissent, nunquam ipsi per occasionem talia fecere: magis quod se dignum foret, quàm quod in illos jure fieri posset, querebant. *Sallust in bell. Catilin.*

\* Liv. l. xxi. c. 1



fate of arms was so equally balanced, and the success so intermixed with vicissitudes and varieties, that that party triumphed which had been most in danger of being ruined. Great as the forces of these two nations were, it may almost be said, that their mutual hatred was still greater. The Romans, on one side, could not without indignation see the vanquished presuming to attack them; and the Carthaginians, on the other, were exasperated at the equally rapacious and harsh treatment which they pretended to have received from the victor.

The plan which I have laid down does not permit me to enter into an exact detail of this war, whereof Italy, Sicily, Spain, and Africa, were the several seats; and which has a still closer connexion with the Roman history than with that I am now writing. I shall confine myself therefore, principally, to such transactions as relate to the Carthaginians, and endeavour, as far as I am able, to give my reader an idea of the genius and character of Hannibal, who perhaps was the greatest warrior that antiquity has to boast of.

*The remote and more immediate Causes of the Second  
Punic War.*

Before I come to speak of the declaration of war betwixt the Romans and Carthaginians, I think it necessary to explain the true causes of it; and to point out by what steps this rupture, betwixt these two nations, was so long preparing, before it openly broke out.

That man would be grossly mistaken, says Polybius,\* who should look upon the taking of Saguntum by Hannibal as the true cause of the second Punic war. The regret of the Carthaginians for having so tamely given up Sicily, by the treaty which terminated the first Punic war; the injustice and violence of the Romans, who took advantage of the troubles excited in Africa, to dispossess the Carthaginians of Sardinia, and to impose a new tribute on them; and the success and conquests of the latter in Spain; these were the true causes of the violation of the treaty, as Livy (agreeing here with Polybius) insinuates in a few words, in the beginning of his history of the second Punic war.†

And indeed Hamilcar, surnamed Barca, was highly exasperated on account of the last treaty, which the necessity of the times had compelled the Carthaginians to submit to; and he therefore meditated the design of taking just, though distant, measures, for breaking it on the first favourable opportunity that should offer.

When the troubles of Africa were appeased,‡ he was sent upon

\* Lib. iii. p. 162—168.

† Angebant ingentis spiritus virum Sicilia Sardiniaque amissæ: Nam et Siciliam nimis celeri desperatione rerum concessam; et Sardiniam inter motum Africæ fraude Eomanorum, stipendio etiam superimposito intercepam. Lib. i. xxi. n. 1

‡ Polyb. l. ii. p. 90.



an expedition against the Numidians; in which, giving fresh proofs of his courage and abilities, his merit raised him to the command of the army which was to act in Spain. Hannibal, his son,\* at that time but nine years of age, begged with the utmost importunity to attend him on this occasion; and for that purpose employed all the soothing arts so common to children of his age, and which have so much power over a tender father. Hamilcar could not refuse him; and after having made him swear upon the altars, that he would declare himself an enemy to the Romans as soon as age would allow him to do it, he took his son with him.

Hamilcar possessed all the qualities which constitute the great general. To an invincible courage, and the most consummate prudence, he added a most engaging and insinuating behaviour. He subdued, in a very short time, the greatest part of the nations of Spain, either by the terror of his arms or his engaging conduct; and after enjoying the command there nine years, came to an end worthy his exalted character, dying gloriously in arms for the cause of his country.

A. M. 3776. The Carthaginians appointed Asdrubal,† his son-in-law, to succeed him. This general, to strengthen his footing in the country, built a city, which, by the advantage of its situation, the commodiousness of its harbour, its fortifications, and opulence, occasioned by its great commerce, became one of the most considerable cities in the world. It was called New Carthage, and is at this day known by the name of Carthagenæ.

From the several steps of these two great generals, it was easy to perceive that they were meditating some mighty design which they had always in view, and laid their schemes at a great distance for the putting it in execution. The Romans were sensible of this, and reproached themselves for their indolence and torpor, which had thrown them into a kind of lethargy, at a time that the enemy were rapidly pursuing their victories in Spain, which might one day be turned against them. They would have been very well pleased to attack them by open force, and to wrest their conquests out of their hands; but the fear of another (not less formidable) enemy, the Gauls, whom they expected shortly to see at their very gates, kept them from showing their resentment. They therefore had recourse to negotiations; and concluded a treaty with Asdrubal, in which, without taking any notice of the rest of Spain, they contented themselves with introducing an article, by which the Carthaginians were not allowed to make any conquests beyond the *berus*.

Asdrubal,‡ in the mean time, still pushed on his conquests. still, however, taking care not to pass beyond the limits stipulated by the treaty; but by sparing no endeavours to win the chiefs of the

Polyb. l. iii. p. 167. Liv. l. xxi. n. 1.  
23 Liv. l. xxi. n. 2.

† Polyb. l. ii. p. 101.

‡ Polyb. l. ii.



several nations by a courteous and engaging behaviour, he furthered the interests of Carthage still more by persuasive methods than force of arms. But unhappily, after having governed Spain eight years, he was treacherously murdered by a Gaul, who took so barbarous a revenge for a private grudge he bore him.\*

A. M. 3783. Three years before his death,† he had written to

A. Rom. 530. Carthage, to desire that Hannibal, then twenty-two years of age, might be sent to him. The proposal met with some difficulty, as the senate was divided betwixt two powerful factions, which, from Hamilcar's time, had begun to follow opposite views in the administration and affairs of the state. One faction was headed by Hanno, whose birth, merit, and zeal for the public welfare, gave him great influence in the public deliberations. This faction proposed, on every occasion, the concluding of a safe peace, and the preserving the conquests in Spain, as being preferable to the uncertain events of an expensive war, which they foresaw would one day occasion the ruin of Carthage. The other, called the Barcinian faction, because it supported the interests of Barca and his family, had, to the credit and influence which it had long enjoyed in the city, added the reputation which the signal exploits of Hamilcar and Asdrubal had given it, and declared openly for war. When therefore Asdrubal's demand came to be debated in the senate, Hanno represented the danger of sending so early into the field, a young man who already possessed all the haughtiness and imperious temper of his father; and who ought, therefore, rather to be kept a long time, and very carefully, under the eye of the magistrate and the power of the laws, that he might learn obedience, and a modesty which should teach him not to think himself superior to all other men. He concluded with saying, that he feared this spark, which was then kindling, would one day rise to a conflagration. His remonstrances were not heard, so that the Barcinian faction had the superiority, and Hannibal set out for Spain.

The moment of his arrival there, he drew upon himself the eyes of the whole army, who fancied they saw Hamilcar his father revive in him. He seemed to dart the same fire from his eyes; the same martial vigour displayed itself in the air of his countenance, with the same features and engaging carriage. But his personal qualities endeared him still more. He possessed almost every talent that constitutes the great man. His patience in labour was invincible, his temperance was surprising, his courage in the greatest dangers intrepid, and his presence of mind in the heat of battle admirable; and, a still more wonderful circumstance, his

\* The murder was an effect of the extraordinary fidelity of this Gaul, whose master had fallen by the hand of Asdrubal. It was perpetrated in public; and the murderer being seized by the guards, and put to the torture, expressed so strong a satisfaction in the thoughts of his having executed his revenge so successfully, that he seemed to ridicule all the terror of his torments. *Eo fuit habitus oris, ut superante letitid dolores videtis etiam speciem præberet.* Liv. l. xxi. n. 1.

† Liv. l. xxi. n. 3, 4.



disposition and cast of mind were so flexible, that nature had formed him equally for commanding or obeying; so that it was doubtful whether he was dearer to the soldiers or the generals. He served three campaigns under Asdrubal.

Upon the death of that general,\* the suffrages of A. M. 3784. both the army and people concurred in raising Han- A. Carth. 626. nibal to the supreme command. I know not whether A. Rom. 528. it was not even then, or about that time, that the republic, to heighten his influence and authority, appointed him one of its Suffetes, the first dignity of the state, which was sometimes conferred upon generals. It is from Cornelius Nepos† that we have borrowed this circumstance of his life, who, speaking of the prætorship bestowed on Hannibal, upon his return to Carthage, and the conclusion of the peace, says, that this was twenty-two years after he had been nominated king.‡

The moment he was created general, Hannibal, as if Italy had been allotted to him, and he had even then been appointed to make war upon the Romans, turned secretly his whole views on that side; and lost no time, for fear of being prevented by death, as his father and brother-in-law had been. In Spain he took several strong towns, and conquered many nations: and although the Spaniards greatly exceeded him in the number of forces (their army amounting to upwards of 100,000 men,) yet he chose his time and posts so judiciously, that he entirely defeated them. After this victory, every thing submitted to his arms. But he still forbore laying siege to Saguntum,§ carefully avoiding every occasion of a rupture with the Romans, till he should have taken every step which he judged necessary for so important an enterprise, pursuant to the advice given him by his father. He applied himself particularly to engage the affections of the citizens and allies, and to gain their confidence, by generously allotting them a large share of the plunder taken from the enemy, and by scrupulously paying them all their arrears:|| a wise step, which never fails of producing its advantage at a proper season.

The Saguntines,¶ on their side, sensible of the danger with which they were threatened, informed the Romans of the progress of Hannibal's conquests. Upon this, deputies were nominated by the latter, and ordered to go and acquaint themselves with the state of affairs on the spot; they commanded them also to lay their complaints before Hannibal, if it should be thought proper; and

\* Polyb. l. iii. p. 168, 169. Liv. l. xxi. n. 3—5.

† In Vit. Annib. c. 7.

‡ Hic, ut rediit, Prætor factus est, postquam rex fuerat anno secundo et vigesimo.

§ This city lay on the Carthaginian side of the Iberus, very near the mouth of that river, and in a country where the Carthaginians were allowed to make war; but Saguntum, as an ally of the Romans, was excepted from all hostilities, by virtue of the late treaty.

|| Ibi largè partiendo prædam, stipendia præterita cum fide exsolvendo, cunctos civium sociorumque animos in se firmavit. Liv. l. xxi. n. 5.

¶ Polyb. l. iii. p. 170—173. Liv. l. xxi. n. 6—15.



in case he should refuse to do justice, that then they should go directly to Carthage, and make the same complaints.

In the mean time Hannibal laid siege to Saguntum, foreseeing that great advantages would accrue from the taking of this city. He was persuaded, that this would deprive the Romans of all hopes of carrying on the war in Spain; that this new conquest would secure those he had already made; that as no enemy would be left behind him, his march would be more secure and unmolested; that he should find money enough in it for the execution of his designs; that the plunder of the city would inspire his soldiers with greater ardour, and make them follow him with greater cheerfulness; that, lastly, the spoils which he should send to Carthage, would gain him the favour of the citizens. Animated by these motives, he carried on the siege with the utmost vigour. He himself set an example to his troops, was present at all the works, and exposed himself to the greatest dangers.

News was soon carried to Rome that Saguntum was besieged. But the Romans, instead of flying to its relief, lost their time in fruitless debates, and in deputations equally fruitless. Hannibal sent word to the Roman deputies, that he was not at leisure to hear them; they therefore repaired to Carthage, but met with no better reception, the Barcinian faction having prevailed over the complaints of the Romans, and all the remonstrances of Hanno.

During all these voyages and negotiations, the siege was carried on with great vigour. The Saguntines were now reduced to the last extremity, and in want of all things. An accommodation was thereupon proposed; but the conditions on which it was offered appeared so harsh, that the Saguntines could not prevail upon themselves to accept them. Before they gave their final answer, the principal senators, bringing their gold and silver, and that of the public treasury, into the market place, threw both into a fire lighted for that purpose, and afterwards rushed headlong into it themselves. At the same time, a tower, which had been long assaulted by the battering rams, falling with a dreadful noise, the Carthaginians entered the city by the breach, soon made themselves masters of it, and cut to pieces all the inhabitants who were of age to bear arms. But notwithstanding the fire, the Carthaginians got a very great booty. Hannibal did not reserve to himself any part of the spoils gained by his victories, but applied them solely to the carrying on his enterprises. Accordingly, Polybius remarks, that the taking of Saguntum was of service to him, as it awakened the ardour of his soldiers, by the sight of the rich booty which they had just obtained, and by the hopes of more; and it reconciled all the principal persons of Carthage to Hannibal, by the large presents he made to them out of the spoils.

Words could never express the grief and consternation with



which the melancholy news of the capture and cruel fate of Saguntum was received at Rome.\* Compassion for this unfortunate city, shame for having failed to succour such faithful allies, a just indignation against the Carthaginians, the authors of all these calamities; a strong alarm raised by the successes of Hannibal, whom the Romans fancied they saw already at their gates; all these sentiments caused so violent an emotion, that during the first moments of their agitation, the Romans were unable to come to any resolution, or do any thing but give way to the torrent of their passion, and sacrifice floods of tears to the memory of a city which fell the victim of its inviolable fidelity† to the Romans, and had been betrayed by their unaccountable indolence and imprudent delays. When they were a little recovered, an assembly of the people was called, and war was decreed unanimously against the Carthaginians.

### *War Proclaimed.*

That no ceremony might be wanting,‡ deputies were sent to Carthage, to inquire whether Saguntum had been besieged by order of the republic, and, if so, to declare war; or, in case this siege had been undertaken solely by the authority of Hannibal, to require that he should be delivered up to the Romans. The deputies perceiving that the senate gave no direct answer to their demands, one of them, taking up the folded lappet of his robe, *I bring here*, says he, in a haughty tone, *either peace or war; the choice is left to yourselves.* The senate answering, that they left the choice to him; *I give you war then*, says he, unfolding his robe. *And we*, replied the Carthaginians, with the same haughtiness, *as heartily accept it, and are resolved to prosecute it with the same cheerfulness.* Such was the beginning of the second Punic war.

If the cause of this war should be ascribed to the taking of Saguntum,§ the whole blame, says Polybius, lies upon the Carthaginians, who could not, with any colourable pretence, besiege a city that was in alliance with Rome, and, as such, comprehended in the treaty, which forbade either party to make war upon the allies of the other. But should the origin of this war be traced higher, and carried back to the time when the Carthaginians were dispossessed of Sardinia by the Romans, and a new tribute was so unreasonably imposed on them; it must be confessed, continues Polybius, that the conduct of the Romans is entirely unjustifiable on these two points, as being founded merely on violence and injustice; and that, had the Carthaginians, without having recourse to ambiguous and frivolous pretences, plainly demanded satisfac-

\* Polyb. p. 174, 175. Liv. l. xxi. n. 16, 17.

† Sanctitate disciplina, quæ fidem socialem usque ad perniciem suam coherunt. Liv. l. xxi. n. 7. § Polyb. p. 187. Liv. l. xxi. n. 18, 19. § Polyb. l. iii. p. 181, 185



tion upon these two grievances, and, upon their being refused it, had declared war against Rome; in that case, reason and justice had been entirely on their side.

The interval between the conclusion of the first, and the beginning of the second Punic war, was twenty-four years.

*The Beginning of the Second Punic war.*

When war was resolved upon,\* and proclaimed on both sides, Hannibal, who then was twenty-six or twenty-seven years of age, before he discovered his grand design, thought it incumbent on him to provide for the security of Spain and Africa. With this view, he marched the forces out of the one into the other, so that the Africans served in Spain and the Spaniards in Africa. He was prompted to this from a persuasion, that these soldiers, being thus at a distance from their respective countries, would be fitter for service; and more firmly attached to him, as they would be a kind of hostages for each other's fidelity. The forces which he left in Africa amounted to about 40,000 men, 1200 whereof were cavalry. Those of Spain were something above 15,000, of which 2550 were horse. He left the command of the Spanish forces to his brother Asdrubal, with a fleet of about sixty ships to guard the coasts; and, at the same time, gave him the wisest directions for his conduct, whether with regard to the Spaniards or the Romans, in case they should attack him.

Livy observes, that Hannibal, before he set forward on this expedition, went to Cadiz to discharge some vows which he had made to Hercules; and that he engaged himself by new ones, in order to obtain success in the war he was entering upon. Polybius gives us,† in few words, a very clear idea of the distance of the several places through which Hannibal was to march in his way to Italy. From New Carthage, whence he set out, to the Iberus, were computed 2200‡ furlongs.¶ From the Iberus to Emporium, a small maritime town, which separates Spain from the Gauls, according to Strabo|| were 1600 furlongs.¶ From Emporium to the pass of the Rhone, the like space of 1600 furlongs.\*\* From the pass of the Rhone to the Alps, 1400 furlongs.†† From the Alps to the Plains of Italy, 1200 furlongs.‡‡ Thus, from New Carthage to the plains of Italy, were 8000 furlongs.‡‡

Hannibal had long before taken the prudent precaution of acquainting himself with the nature and situation of the places through which he was to pass;||| of sounding how the Gauls stood

\* Polyb. l. iii. p. 187. Liv. l. xxi. n. 21, 22. † Lib. iii. p. 192, 193. ‡ 275 miles

§ Polybius makes the distance from New Carthage to be 2600 furlongs; consequently the whole number of furlongs will be 8400, or (allowing 625 feet to the furlong) 944 English miles, and almost one-third. See Polybius, edit. Gronov. p. 267.

|| L. iii. p. 199. ¶ 200 miles. \*\* 200 miles. †† 175 miles. ‡‡ 150 miles. §§ 1000 miles ||| Polyb. l. iii. p. 188, 189.



affected to the Romans; of winning over their chiefs, whom he knew to be very greedy of gold, by his bounty to them;\* and of securing to himself the affection and fidelity of one part of the nations through whose country his march lay. He was not ignorant that the passage of the Alps would be attended with great difficulties; but he knew they were not insurmountable, and that was enough for his purpose.

Hannibal began his march early in the spring, from New Carthage, where he had wintered.† His army then consisted of above 100,000 men, of which 12,000 were cavalry, and he had near forty elephants. Having crossed the Iberus, he soon subdued the several nations which opposed him in his march, and lost a considerable part of his army in this expedition. He left Hanno to command all the country lying between the Iberus and the Pyrenean hills, with 11,000 men, who were appointed to guard the baggage of those that were to follow him. He dismissed the like number, sending them back to their respective countries; thus securing to himself their affection when he should want recruits, and affording to the rest a sure hope that they should be allowed to return whenever they should desire it. He passed the Pyrenean hills, and advanced as far as the banks of the Rhone, at the head of 50,000 foot, and 9000 horse; a formidable army, but less so from the number than from the valour of the troops that composed it; troops who had served several years in Spain, and learned the art of war under the ablest captains that Carthage could ever boast.

### *Passage of the Rhone.*

Hannibal,‡ being arrived within about four days' march from the mouth of the Rhone,§ attempted to cross it, because the river in this place took up only the breadth of its channel. He bought up all the ship-boats and little vessels he could meet with, of which the inhabitants had a great number, because of their commerce. He likewise built, with great diligence, a prodigious number of boats, little vessels, and rafts. On his arrival, he found the Gauls encamped on the opposite bank, and prepared to dispute the passage. There was no possibility of his attacking them in front. He therefore ordered a considerable detachment of his forces, under the command of Hanno, the son of Bomilcar, to pass the river higher up; and in order to conceal his march, and the design he had in view, from the enemy, he obliged them to set out in the night. All things succeeded as he had planned; and they passed the river|| the next day without the least opposition.

\* Audierunt præoccupatos jam ab Annibale Gallorum animos esse: sed ne illi quidem ipsi satis militem gentem fore, ni subinde auro, cujus avidissima gens est, principum animi conciliantur. *Liv.* l. xxi. n. 20.

† Polyb. p. 189, 190. *Liv.* l. xxi. n. 22—24. ‡ Polyb. l. iii. p. 270—274. edit. Gronov. *Liv.* l. xxi. n. 26—28. § A little above Avignon.

It is thought this was betwixt Roquemaure and Pont St. Esprit.



They passed the rest of the day in refreshing themselves, and in the night they advanced silently towards the enemy. In the morning, when the signals agreed upon had been given, Hannibal prepared to attempt the passage. Part of his horses, completely harnessed, were put into boats, that their riders might, on landing, immediately charge the enemy. The rest of the horses swam over on both sides of the boats, from which one single man held the bridles of three or four. The infantry crossed the river, either on rafts, or in small boats, and in a kind of gondolas, which were only the trunks of trees which they themselves had made hollow. The great boats were drawn up in a line at the top of the channel, in order to break the force of the waves, and facilitate the passage to the rest of the small fleet. When the Gauls saw it advancing on the river, they, according to their custom, uttered dreadful cries and howlings; and clashing their bucklers over their heads, one against the other, let fly a shower of darts. But they were prodigiously astonished, when they heard a great noise behind them, perceived their tents on fire, and saw themselves attacked both in front and rear. They now had no way left to save themselves but by flight, and accordingly retreated to their respective villages. After this, the rest of the troops crossed the river quietly, and without any opposition.

The elephants alone occasioned a great deal of trouble. They were wafted over the next day in the following manner:—From the bank of the river was thrown a raft, 200 feet in length, and fifty in breadth: this was fixed strongly to the banks by large ropes, and quite covered over with earth; so that the elephants, deceived by its appearance, thought themselves upon firm ground. From this first raft they proceeded to a second, which was built in the same form, but only 100 feet long, and fastened to the former by chains that were easily loosened. The female elephants were put upon the first raft, and the males followed after; and when they were got upon the second raft, it was loosened from the first, and, by the help of small boats, towed to the opposite shore. After this it was sent back to fetch those which were behind. Some fell into the water, but they at last got safe to shore, and not a single elephant was drowned.

#### *The March after the Battle of the Rhone.*

The two Roman consuls had,\* in the beginning of the spring, set out for their respective provinces: P. Scipio for Spain with sixty ships, two Roman legions, 14,000 foot, and 1200 horse of the allies; Tiberius Sempronius for Sicily with 160 ships, two legions, 16,000 foot, and 1800 horse of the allies. The Roman legion consisted, at that time, of 4000 foot and 300 horse. Sempronius had made extraordinary preparations at Lilybæum, a sea-port town in

\* Polyb. l. iii. p. 300—302, &c. Liv. l. xxi. n. 31, 32.



Sicily, with the design of crossing over directly into Africa. Scipio was equally confident that he should find Hannibal still in Spain, and make that country the seat of war. But he was greatly astonished, when, on his arrival at Marseilles, advice was brought him, that Hannibal was upon the banks of the Rhoné, and preparing to cross it. He then detached 300 horse to view the posture of the enemy; and Hannibal detached 500 Numidian horse for the same purpose, during which, some of his soldiers were employed in wafting over the elephants.

At the same time he gave audience, in the presence of his whole army, to one of the princes of that part of Gaul which is situated near the Po, who assured him, by an interpreter, in the name of his subjects, that his arrival was impatiently expected; that the Gauls were ready to join him, and march against the Romans, and he himself offered to conduct his army through places where they should meet with a plentiful supply of provisions. When the prince was withdrawn, Hannibal, in a speech to his troops, magnified extremely this deputation from the Gauls; extolled, with just praises, the bravery which his foes had shown hitherto; and exhorted them to sustain to the last, their reputation and glory. The soldiers, inspired with fresh ardour and courage, all at once raised their hands, and declared their readiness to follow whithersoever he should lead the way. Accordingly, he appointed the next day for his march; and, offering up vows, and making supplications to the gods for the safety of his troops, he dismissed them; desiring, at the same time, that they would take the necessary refreshments.

Whilst this was doing, the Numidians returned. They had met with, and charged, the Roman detachment: the conflict was very obstinate, and the slaughter great, considering the small number of the combatants. A hundred and sixty of the Romans were left dead upon the spot, and more than 200 of their enemies. But the honour of the skirmish fell to the Romans; the Numidians having retired and left them the field of battle. This first action was interpreted as an omen of the fate of the whole war,\* and seemed to promise success to the Romans, but which, at the same time, would be dearly bought, and strongly contested. On both sides, those who had survived this engagement, and who had been engaged in reconnoitering, returned to inform their respective generals of what they had discovered.

Hannibal, as he had declared, decamped the next day, and crossed through the midst of Gaul, advancing northward; not that this was the shortest way to the Alps, but only, as by leading him from the sea, it prevented him meeting Scipio; and, by that means, favoured the design he had, of marching all his forces into Italy, without having weakened them by a battle.

\* Hoc principium simulque omen belli, ut summâ rerum prosperum eventum, ita haud sanè incruentam acipitisque certaminis victoriam Romanis portendit. *Liv.* xxi. n. 29



Though Scipio marched with the utmost expedition, he did not reach the place where Hannibal had passed the Rhone, till three days after he had set out from it. Despairing therefore to overtake him, he returned to his fleet, and reembarked, fully resolved to wait for Hannibal at the foot of the Alps. But, in order that he might not leave Spain defenceless, he sent his brother Cneius thither, with the greatest part of his army, to make head against Asdrubal; and himself set forward immediately for Genoa, with intention to oppose the army which was in Gaul, near the Po, to that of Hannibal.

The latter, after four days' march, arrived at a kind of island,\* formed by the conflux of two rivers, which unite their streams in this place. Here he was chosen umpire between two brothers, who disputed their right to the kingdom. He to whom Hannibal decreed it, furnished his whole army with provisions, clothes, and arms. This was the country of the Allobroges, by which name the people were called, who now inhabit the district of Geneva, Vienne,† and Grenoble. His march was not much interrupted till he arrived at the Durance, and from thence he reached the foot of the Alps without any opposition.

### *The Passage of the Alps.*

The sight of these mountains,‡ whose tops seemed to touch the skies, and were covered with snow, and where nothing appeared to the eye but a few pitiful cottages, scattered here and there, on the sharp tops of inaccessible rocks; nothing but meagre flocks, almost perished with cold, and hairy men of a savage and fierce aspect; this spectacle, I say, renewed the terror which the distant prospect had raised, and chilled with fear the hearts of the soldiers. When they began to climb up, they perceived the mountaineers, who had seized upon the highest cliffs, and were prepared to oppose their passage. They therefore were forced to halt. Had the mountaineers, says Polybius, only lain in ambuscade, and after having suffered Hannibal's troops to entangle themselves in some difficult passage, had then charged them on a sudden, the Carthaginian army would have been irrecoverably lost. Hannibal, being informed that they kept those posts only in the day-time, and quitted them in the evening, possessed himself of them by night. The Gauls returning early in the morning, were very much sur-

\* The text of Polybius, as it has been transmitted to us, and that of Livy, place this island at the meeting of the Saone and the Rhone; that is, in that part where the city of Lyons stands. But this is a manifest error. It was *Ξαυγας* in the Greek, instead of which *ὁ Ἀπογορ* has been substituted. J. Gronovius says, that he had read, in a manuscript of Livy, *Bisara*, which shows, that we are to read *Isara Rhodanusque amnes*, instead of *Arar Rhodanusque*; and that the island in question is formed by the conflux of the Isere and the Rhone. The situation of the Allobroges, here spoken of, proves this evidently.

† In Dauphiné

‡ Polyb. l. iii. p. 203—208. Liv. l. xxi. n. 32—37.



prised to find their posts in the enemy's hand: but still they were not disheartened. Being used to climb up those rocks, they attacked the Carthaginians, who were upon their march, and harassed them on all sides. The latter were obliged, at one and the same time, to engage with the enemy, and struggle with the ruggedness of the paths of the mountains, where they could hardly stand. But the greatest disorder was caused by the horses and beasts of burden laden with the baggage; who being frightened by the cries and howling of the Gauls, which echoed dreadfully among the mountains; and being sometimes wounded by the mountaineers, came tumbling on the soldiers and dragged them headlong with them down the precipices which skirted the road. Hannibal, being sensible that the loss of his baggage alone was enough to destroy his army, ran to the assistance of his troops, who were thus embarrassed; and having put the enemy to flight, continued his march without molestation or danger, and came to a castle, which was the most important fortress in the whole country. He possessed himself of it, and of all the neighbouring villages, in which he found a large quantity of corn, and cattle sufficient to subsist his army three days.

After a pretty quiet march, the Carthaginians were to encounter a new danger. The Gauls, feigning to take advantage of the misfortunes of their neighbours, who had suffered for opposing the passage of Hannibal's troops, came to pay their respects to that general, brought him provisions, offered to be his guides; and left him hostages, as pledges of their fidelity. However Hannibal placed no great confidence in them. The elephants and horses marched in front, whilst himself followed with the main body of his foot, keeping a vigilant eye over all. They came at length to a very narrow and rugged pass, which was commanded by an eminence where the Gauls had placed an ambuscade. These rushed out on a sudden, and assailed the Carthaginians on every side, rolling down stones upon them of a prodigious size. The army would have been entirely routed, had not Hannibal exerted himself in an extraordinary manner to extricate them out of this difficulty.

At last, on the ninth day, they reached the summit of the Alps. Here the army halted two days, to rest and refresh themselves after their fatigue, after which they continued their march. As it was now autumn, a great quantity of snow had lately fallen, and covered all the roads, which caused a consternation among the troops, and disheartened them very much. Hannibal perceived it, and halting on a hill from whence there was a prospect of all Italy, he showed them the fruitful plains\* watered by the river Po, to which they were almost come; adding, that they had but one effort more to make, before they arrived at them. He represented

\* Of Piedmont.



to them, that a battle or two would put a glorious period to their toils, and enrich them for ever, by giving them possession of the capital of the Roman empire. This speech, filled with such pleasing hopes, and enforced by the sight of Italy, inspired the dejected soldiers with fresh vigour and alacrity. They therefore pursued their march. But still the road was more craggy and troublesome than ever; and as they were now on a descent, the difficulty and danger increased: for the ways were narrow, steep, and slippery, in most places; so that the soldiers could neither keep upon their feet as they marched, nor recover themselves when they made a false step, but stumbled, and beat down one another.

They were now come to a worse place than any they had yet met with. This was a path naturally very rugged and craggy, which having been made more so by the late falling in of the earth, terminated in a frightful precipice above a thousand feet deep. Here the cavalry stopped short. Hannibal, wondering at the sudden halt, ran to the place, and saw that it really would be impossible for the troops to advance. He therefore was for making a circuitous route, but this also was found impracticable. As upon the old snow, which was grown hard by lying, there was some newly fallen, that was of no great depth, the feet, at first, by their sinking into it, found a firm support; but this snow being soon dissolved, by the treading of the foremost troops and beasts of burden, the soldiers marched on nothing but ice, which was so slippery, that they had no firm footing; and where, if they made the least false step, or endeavoured to save themselves with their hands or knees, there were no boughs, or roots to catch hold of. Besides this difficulty, the horses, striking their feet forcibly into the ice to keep themselves from falling, could not draw them out again, but were caught as in a gin. They therefore were forced to seek some other expedient.

Hannibal resolved to pitch his camp, and to give his troops some days' rest on the summit of this hill, which was of a considerable extent, after they should have cleared the ground, and removed all the old as well as the new-fallen snow, which was a work of immense labour. He afterwards ordered a path to be cut into the rock itself, and this was carried on with amazing patience and ardour. To open and enlarge this path, all the trees thereabouts were cut down, and piled round the rock; after which fire was set to them. The wind, by good fortune, blowing hard, a fierce flame soon broke out, so that the rock glowed like the very coals with which it was surrounded. Then Hannibal, if Livy may be credited (for Polybius says nothing of this matter,) caused a great quantity of vinegar to be poured on the rock,\* which piercing into

\* Many reject this incident as fictitious. Pliny takes notice of a remarkable quality in vinegar; viz. its being able to break rocks and stones. *Saxa rumpit infusum, quæ non ruperit ignis antecedens*, l. xxiii. c. 1. He therefore calls it, *Succus rerum domitor*, xxxiii. c. 2. Dion, speaking of the siege of Eleuthera, says, that the walls of it were



the veins of it, that were now cracked by the intense heat of the fire, calcined and softened it. In this manner, taking a large compass about, in order that the descent might be easier, they cut a way along the rock, which opened a free passage to the forces, the baggage, and even to the elephants. Four days were employed in this work, during which the beasts of burden were dying with hunger; there being no food for them on these mountains, buried under eternal snows. At last they came into cultivated and fruitful spots, which yielded plenty of forage for the horses, and all kinds of food for the soldiers.

*Hannibal enters Italy.*

When Hannibal entered into Italy, his army was not near so numerous as when he left Spain, where we have seen it amounted to near 60,000 men.\* It had sustained great losses during the march, either in the battles it was forced to fight, or in the passage of rivers. At his departure from the Rhone, it still consisted of 38,000 foot, and above 8000 horse. The march over the Alps destroyed near half this number; so that Hannibal had now remaining only 12,000 Africans, 8000 Spanish foot, and 6000 horse. This account he himself caused to be engraved on a pillar near the promontory called Lacinium. It was five months and a half since his first setting out from New Carthage, including the fortnight he employed in marching over the Alps, when he set up his standards in the plains of the Po, at the entrance of Piedmont. It might then be September.

His first care was to give his troops some rest, which they very much wanted. When he perceived that they were fit for action, the inhabitants of the territories of Turin† refusing to conclude an alliance with him, he marched and encamped before their chief city; carried it in three days, and put all who had opposed him to the sword. This expedition struck the barbarians with so much dread, that they all came voluntarily, and surrendered at discretion. The rest of the Gauls would have done the same, had they not been awed by the terror of the Roman arms, which were now approaching. Hannibal thought therefore that he had no time to lose; that it was his interest to march up into the country, and attempt some great exploit; such as might inspire those who should have an inclination to join him with confidence.

The rapid progress which Hannibal had made, greatly alarmed Rome, and caused the utmost consternation throughout the city. Sempronius was ordered to leave Sicily, and hasten to the relief of his country; and P. Scipio, the other consul, advanced by

made to fall by the force of vinegar, l. xxxvi. p. 8. Probably, the circumstance that seems improbable on this occasion, is, the difficulty of Hannibal's procuring in those mountains, a quantity of vinegar sufficient for this purpose.

\* Polyb. l. iii. p. 209. 213—214. Liv. l. xxi. n. 39.

† Taurin.



forced marches towards the enemy, crossed the Po, and pitched his camp near the Ticinus.\*

*Battle of the Cavalry near the Ticinus.*

The armies being now in sight, the generals on each side made a speech to their soldiers before they engaged.† Scipio, after having represented to his forces the glory of their country, the achievements of their ancestors, observed to them, that victory was in their hands, since they were to combat only with Carthaginians, a people who had been so often defeated by them, as well as forced to be their tributaries for twenty years, and long accustomed to be almost their slaves: that the advantage they had gained over the flower of the Carthaginian horse, was a sure omen of their success during the rest of the war: that Hannibal, in his march over the Alps, had just before lost the best part of his army; and that those who survived were exhausted by hunger, cold, and fatigue: that the bare sight of the Romans was sufficient to put to flight a parcel of soldiers, who had the aspects of ghosts rather than of men: in a word, that victory was become necessary, not only to secure Italy, but to save Rome itself, whose fate the present battle would decide, as that city had no other army wherewith to oppose the enemy.

Hannibal, that his words might make the stronger impression on the rude minds of his soldiers, speaks to their eyes, before he addresses their ears; and does not attempt to persuade them by arguments, till he has first moved them by the following spectacle. He arms some of the prisoners whom he had taken in the mountains, and obliges them to fight, two and two, in sight of his army; promising to reward the conquerors with their liberty and rich presents. The alacrity wherewith the barbarians engaged upon these motives, gives Hannibal an occasion of exhibiting to his soldiers a lively image of their present condition; which, by depriving them of all means of returning back, puts them under an absolute necessity either of conquering or dying, in order to avoid the endless evils prepared for those that should be so base and cowardly as to submit to the Romans. He displays to them the greatness of their reward, viz. the conquest of all Italy; the plunder of the rich and wealthy city of Rome; an illustrious victory, and immortal glory. He speaks contemptuously of the Roman power, the false lustre of which (he observed) ought not to dazzle such warriors as themselves, who had marched from the pillars of Hercules, through the fiercest nations, into the very centre of Italy. As for his own part, he scorns to compare himself with Scipio, a general of but six months' standing: himself, who was almost born, at least brought up, in the tent of Hamilcar, his father; the

\* A small river now (called Tesino) in Lombardy.  
Liv. l. xxi. c. 30—47.

† Polyb. l. iii. p. 214—218.



conqueror of Spain, of Gaul, of the inhabitants of the Alps, and, what is still more, conqueror of the Alps themselves. He rouses their indignation against the insolence of the Romans, who had dared to demand that himself, and the rest who had taken Saguntum, should be delivered up to them; and excites their jealousy against the intolerable pride of those imperious masters, who imagined that all things ought to obey them, and that they had a right to give laws to the whole world.

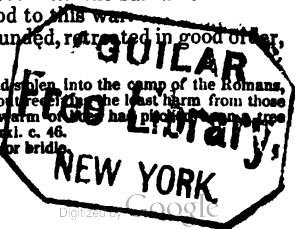
After these speeches, both sides prepare for battle. Scipio, having thrown a bridge across the Ticinus, marched his troops over it. Two ill omens\* had filled his army with consternation and dread. As for the Carthaginians, they were inspired with the boldest courage. Hannibal animates them with fresh promises, and cleaving with a stone the skull of the lamb he was sacrificing, he prays Jupiter to dash to pieces his head in like manner, in case he did not give his soldiers the rewards he had promised them.

Scipio posts, in the first line, the troops armed with missive weapons, and the Gaulish horse; and forming his second line of the flower of the confederate cavalry, he advances slowly. Hannibal advanced with his whole cavalry, in the centre of which he had posted the troopers who rode with bridles, and the Numidian horsemen on the wings, in order to surround the enemy. The officers and cavalry being eager to engage, a charge ensues. At the first onset, Scipio's light-armed soldiers had scarcely discharged their darts, when, frightened at the Carthaginian cavalry, which came pouring upon them, and fearing lest they should be trampled under the horses' feet, they gave way, and retired through the intervals of the squadrons. The fight continued a long time with equal success. Many troopers on both sides dismounted, so that the battle was carried on between infantry as well as cavalry. In the mean time the Numidians surround the enemy, and charge the rear of the light-armed troops, who at first had escaped the attack of the cavalry, and tread them under their horses' feet. The centre of the Roman forces had hitherto fought with great bravery. Many were killed on both sides, and even more on that of the Carthaginians. But the Roman troops were put into disorder by the Numidians, who attacked them in the rear; and especially by a wound the consul received, which disabled him from continuing the combat. However, this general was rescued out of the enemy's hands by the bravery of his son, then but seventeen years old; and who afterwards was honoured with the surname of Africanus, for having put a glorious period to this war.

The consul, though dangerously wounded, retreated in good order.

\* These two ill omens were, first, a wolf had stolen into the camp of the Romans, and cruelly mangled some of the soldiers, without receiving the least harm from those who endeavoured to kill it; and, secondly, a swarm of bees had plucked some trees near the Prætorium, or general's tent. *Liv. l. xli. c. 46.*

† The Numidians used to ride without saddle or bridle.





and was conveyed to his camp by a body of horse, who covered him with their arms and bodies: the rest of the army followed him thither. He hastened to the Po, which he crossed with his army, and then broke down the bridge, whereby he prevented Hannibal from overtaking him.

It is agreed, that Hannibal owed this first victory to his cavalry; and it was judged from thenceforth that the main strength of his arms consisted in his horse; and therefore, that it would be proper for the Romans to avoid large open plains, such as are those between the Po and the Alps.

Immediately after the battle of the Ticinus, all the neighbouring Gauls seemed to contend who should submit themselves first to Hannibal, furnish him with ammunition, and enlist in his army. And this, as Polybius has observed, was what chiefly induced that wise and skilful general, notwithstanding the small number and weakness of his troops, to hazard a battle; which he indeed was now obliged to venture, from the impossibility of marching back whenever he should desire to do it; because nothing but a battle would oblige the Gauls to declare for him, whose assistance was the only refuge he then had left.

### *Battle of the Trebia.*

Sempronius the consul,\* upon the orders he had received from the senate, was returned from Sicily to Ariminum. From thence he marched towards the Trebia, a small river of Lombardy, which falls into the Po a little above Placentia, where he joined his forces to those of Scipio. Hannibal advanced towards the camp of the Romans, from which he was separated only by that small river. The armies lying so near one another, gave occasion to frequent skirmishes, in one of which Sempronius, at the head of a body of horse, gained some advantage over a party of Carthaginians, very trifling indeed, but which nevertheless very much increased the good opinion this general naturally entertained of his own merit.

This inconsiderable success seemed to him a complete victory. He boasted his having vanquished the enemy in the same kind of fight in which his colleague had been defeated, and that he thereby had revived the courage of the dejected Romans. Being now resolutely bent to come, as soon as possible, to a decisive battle, he thought it proper, for decency's sake, to consult Scipio, whom he found of a quite different opinion from himself. Scipio represented, that in case time should be allowed for disciplining the new levies during the winter, they would be much fitter for service in the ensuing campaign; that the Gauls, who were naturally fickle and inconstant, would disengage themselves insensibly from Hannibal; that as soon as his wounds should be healed, his

\* Polyb. l. iii. p. 239—277. Liv. l. xxi. c. 51—56.



presence might be of some use in an affair of such general concern: in a word, he besought him earnestly not to proceed any farther.

These reasons, though so just, made no impression upon Sempronius. He saw himself at the head of 16,000 Romans, and 20,000 allies, exclusive of cavalry (a number which, in those ages, formed a complete army,) when both consuls joined their forces. The troops of the enemy amounted to near the same number. He thought the juncture extremely favourable for him. He declared publicly, that all the officers and soldiers were desirous of a battle, except his colleague, whose mind (he observed) being more affected by his wound than his body, could not, for that reason, bear to hear of an engagement. But still, continued Sempronius, is it just to let the whole army droop and languish with him? What could Scipio expect more? Did he flatter himself with the hopes that a third consul, and a new army, would come to his assistance? Such were the expressions he employed, both among the soldiers, and even about Scipio's tent. The time for the election of new generals drawing near, Sempronius was afraid a successor would be sent before he had put an end to the war; and therefore it was his opinion, that he ought to take advantage of his colleague's illness, to secure the whole honour of the victory to himself. As he had no regard, says Polybius, to the time proper for action, and only to that which he thought suited his own interest, he could not fail of taking wrong measures. He therefore ordered his army to prepare for battle.

This was the very thing Hannibal desired; as he held it for a maxim, that a general who has entered a foreign country, or one possessed by the enemy, and has formed some great design, has no other refuge left, than continually to raise the expectations of his allies by some fresh exploits. Besides, knowing that he should have to deal only with new-levied and inexperienced troops, he was desirous of taking advantage of the ardour of the Gauls, who were extremely desirous of fighting; and of Scipio's absence, who, by reason of his wound, could not be present in the battle. Mago was therefore ordered to lie in ambush with 2000 men, consisting of horse and foot, on the steep banks of a small rivulet which ran between the two camps and to conceal himself among the bushes that were very thick there. An ambuscade is often safer in a smooth open country, but full of thickets, as this was, than in woods, because such a spot is less apt to be suspected. He afterwards caused a detachment of Numidian cavalry to cross the Trebia, with orders to advance at break of day as far as the very barriers of the enemy's camp, in order to provoke them to fight; and then to retreat and repass the river, in order to draw the Romans after them. What he had foreseen, came directly to pass. The fiery Sempronius immediately detached his whole cavalry against the Numidians, and then 6,000 light-armed troops, who were soon followed by all the rest of the army. The Numidians fled designedly



upon which the Romans pursued them with great eagerness, and crossed the Trébia without resistance, but not without great difficulty, being forced to wade up to their very arm-pits through the rivulet, which was swoln with the torrents that had fallen in the night from the neighbouring mountains. It was then about the winter solstice, that is, in December. It happened to snow that day, and the cold was excessively piercing. The Romans had left their camp fasting, and without having taken the least precaution; whereas the Carthaginians had, by Hannibal's order, eaten and drunk plentifully in their tents; had got their horses in readiness, rubbed themselves with oil, and put on their armour by the fire-side.

They were thus prepared when the fight began. The Romans defended themselves valiantly for a considerable time, though they were half spent with hunger, fatigue, and cold; but their cavalry was at last broken and put to flight by that of the Carthaginians, which much exceeded theirs in number and strength. The infantry also were soon in great disorder. The soldiers in ambuscade sallying out at a proper time, rushed on a sudden upon their rear, and completed the overthrow. A body of above 10,000 men resolutely fought their way through the Gauls and Africans, of whom they made a dreadful slaughter; but as they could neither assist their friends nor return to the camp, the way to it being cut off by the Numidian horse, the river, and the rain, they retreated in good order to Placentia. Most of the rest lost their lives on the banks of the river, being trampled to pieces by the elephants and horses. Those who escaped went and joined the body above-mentioned. The next night Scipio retired also to Placentia. The Carthaginians gained a complete victory, and their loss was inconsiderable, except that a great number of their horses were destroyed by the cold, the rain, and the snow; and that, of all their elephants, they saved but one only.

In Spain, the Romans had better success in this and the following campaign;\* for Cn. Scipio extended his conquests as far as the river Iberus,† defeated Hanno, and took him prisoner.

Hannibal took the opportunity,‡ whilst he was in winter-quarters, to refresh his troops, and gain the affection of the natives. For this purpose, after having declared to the prisoners whom he had taken from the allies of the Romans, that he was not come with the view of making war upon them, but of restoring the Italians to their liberty, and protecting them against the Romans, he sent them all home to their own countries, without requiring the least ransom.

The winter was no sooner over,§ than he set out towards Tuscan, whither he hastened his march for two important reasons: First, to avoid the ill effects which would arise from the ill-will of

\* Polyb. l. iii. p. 228, 229. Liv. l. xxi. n. 60, 61.  
p. 229. § Liv. l. xxi. n. 58.

† Or Ebro.

‡ Polyb.



the Gauls, who were tired with the long stay of the Carthaginian army in their territories, and were impatient of bearing the whole burden of a war, in which they had engaged with no other view than to carry it into the country of their common enemy: secondly, that he might increase, by some bold exploit, the reputation of his arms in the minds of all the inhabitants of Italy, by carrying the war to the very gates of Rome; and at the same time reanimate his troops, and the Gauls his allies, by the plunder of the enemy's lands. But in his march over the Appenines, he was overtaken by a dreadful storm, which destroyed great numbers of his men. The cold, the rain, the wind, and hail, seemed to conspire his ruin; so that the fatigues which the Carthaginians had undergone in crossing the Alps seemed less dreadful than those they now suffered. He therefore marched back to Placentia, where he again fought Sempronius, who was returned from Rome. The loss on both sides was very nearly equal.

Whilst Hannibal was in these winter-quarters,\* he hit upon a true Carthaginian stratagem. He was surrounded with fickle and inconstant nations; the friendship he had contracted with them was but of recent date. He had reason to apprehend a change in their disposition, and, consequently, that attempts would be made upon his life. To secure himself, therefore, he got perukes made, and clothes suited to every age. Of these he sometimes wore one, sometimes another, and disguised himself so often, that not merely such as saw him transiently, but even his intimate acquaintance, could scarce know him.

A. M. 3788. At Rome, Cn. Servilius and C. Flaminius had been appointed consuls.† Hannibal having advice that the latter was advanced already as far as Arretium, a town of Tuscany, resolved to go and engage him as soon as possible. Two ways being shown him, he chose the shortest, though the most troublesome, nay, almost impassable, by reason of a fen which he was forced to go through. Here the army suffered incredible hardships. During four days and three nights they marched half way up the leg in water, and, consequently, could not get a moment's sleep. Hannibal himself, who rode upon the only elephant he had left, could hardly get through. His long want of sleep, and the thick vapours which exhaled from that marshy place, together with the unhealthiness of the season, cost him one of his eyes.

### *Battle of Thrasymenus.*

Hannibal being thus got, almost unexpectedly,‡ out of this dangerous situation, and having refreshed his troops, marched and pitched his camp between Arretium and Fesulæ, in the richest and most fruitful part of Tuscany. His first endeavours were to dis-

\* Polyb. l. iii. p. 229. Liv. l. xxii. n. 1. Appian. in Bell. Annib. p. 316. † Polyb. l. iii. p. 230, 231. Liv. l. xxii. n. 2. ‡ Polyb. l. iii. p. 231—238. Liv. l. xxii. n. 3—8.



cover the disposition of Flaminius, in order that he might take advantage of his weak side, which, according to Polybius, ought to be the chief study of a general. He was told, that Flaminius was greatly conceited of his own merit, bold, enterprising, rash, and fond of glory. To plunge him the deeper into these excesses, to which he was naturally prone,\* he inflamed his impetuous spirit, by laying waste and burning the whole country in his sight.

Flaminius was not of a temper to continue inactive in his camp even if Hannibal had lain still. But when he saw the territories of his allies laid waste before his eyes, he thought it would reflect dishonour upon him, should he suffer Hannibal to ransack Italy without control, and even advance to the very walls of Rome without meeting any resistance. He rejected with scorn the prudent counsels of those who advised him to wait the arrival of his colleague, and to be satisfied for the present, with putting a stop to the devastation of the enemy.

In the mean time, Hannibal was still advancing towards Rome, having Cortona on the left hand, and the lake Thrasymenus on his right. When he saw that the consul followed close after him, with design to give him battle, in order to stop him in his march; having observed that the ground was convenient for an engagement, he thought only of making preparations for it. The lake Thrasymenus and the mountains of Cortona form a very narrow defile, which leads into a large valley, lined on both sides with hills of a considerable height, and closed at the outlet, by a steep hill of difficult access. On this hill, Hannibal, after having crossed the valley, came and encamped with the main body of his army, posting his light-armed infantry in ambuscade upon the hills on the right, and part of his cavalry behind those on the left, as far almost as the entrance of the defile, through which Flaminius was obliged to pass. Accordingly, this general, who followed him very eagerly, with the resolution to fight him, being come to the defile near the lake, was forced to halt, because night was coming on; but he entered it the next morning at day-break.

Hannibal having permitted him to advance, with all his forces, above half way through the valley, and seeing the Roman vanguard pretty near him, gave the signal for the battle, and commanded his troops to come out of their ambuscade, in order that he might attack the enemy at the same time from all quarters. The reader may guess at the consternation with which the Romans were seized.

They were not yet drawn up in order of battle, neither had they got their arms in readiness, when they found themselves attacked in front, in rear, and in flank. In a moment, all the ranks were put into disorder. Flaminius, alone undaunted in so universal a consternation, animates his soldiers both with his hand and voice, and

\* Apparebat ferociter omnia ac præproperè acturum. Quodque pronior esset in sua vita agitare eum atque irritare Pœnus parat. *Liv. l. xxii. n. 3.*



exhorts them to cut themselves a passage with their swords through the midst of the enemy. But the tumult which reigned every where, the dreadful shouts of the enemy, and a fog that was risen, prevented his being seen or heard. However, when the Romans saw themselves surrounded on all sides, either by the enemy or the lake, the impossibility of saving their lives by flight roused their courage, and both parties began the fight with astonishing animosity. Their fury was so great, that not a soldier in either army perceived an earthquake which happened in that country, and buried whole cities in ruins. In this confusion, Flaminius being slain by one of the Isubrian Gauls, the Romans began to give ground, and at last fairly fled. Great numbers, endeavouring to save themselves, leaped into the lake; whilst others, directing their course towards the mountains, fell into the enemy's hands whom they strove to avoid. Six thousand only cut their way through the conquerors, and retreated to a place of safety; but the next day they were taken prisoners. In this battle 15,000 Romans were killed, and about 10,000 escaped to Rome by different roads. Hannibal sent back the Latins, who were allies of the Romans, into their own country, without demanding the least ransom. He commanded search to be made for the body of Flaminius, in order to give it burial, but it could not be found. He afterwards put his troops into quarters of refreshment, and solemnized the funerals of thirty of his chief officers, who were killed in the battle. He lost in all but 1500 men, most of whom were Gauls.

Immediately after, Hannibal despatched a courier to Carthage, with the news of his good success hitherto in Italy. This caused the greatest joy for the present, gave birth to the most promising hopes with regard to the future, and revived the courage of all the citizens. They now prepared, with incredible ardour, to send into Italy and Spain all necessary succours.

Rome, on the contrary, was filled with universal grief and alarm, as soon as the prætor had pronounced from the rostra the following words: *We have lost a great battle.* The senate, studious of nothing but the public welfare, thought that in so great a calamity and so imminent a danger, recourse must be had to extraordinary remedies. They therefore appointed Quintus Fabius dictator, a person as conspicuous for his wisdom as his birth. It was the custom at Rome, that the moment a dictator was nominated, all authority ceased, that of the tribunes of the people excepted. M. Minucius was appointed his general of horse. We are now in the second year of the war.

#### *Hannibal's Conduct with respect to Fabius.*

Hannibal,\* after the battle of Thrasymenus, not thinking it yet proper to march directly to Rome, contented himself, in the mean

\* Polyb. l. iii. p. 239—255. Liv. l. xxii. n. 9—36.



time, with laying waste the country. He crossed Umbria and Picenum; and after ten days' march, arrived in the territory of *Adria*.\* He got a very considerable booty in this march. Out of his implacable enmity to the Romans, he commanded, that all who were able to bear arms, should be put to the sword; and meeting no obstacle any where, he advanced as far as Apulia; plundering the countries which lay in his way, and carrying desolation wherever he came, in order to compel the nations to disengage themselves from their alliance with the Romans; and to show all Italy, that Rome itself, now quite dispirited, yielded him the victory.

Fabius, followed by Minucius and four legions, had marched from Rome in quest of the enemy, but with a firm resolution not to let him take the least advantage, nor to advance one step till he had first reconnoitered every place; nor hazzard a battle till he should be sure of success.

As soon as both armies were in sight, Hannibal, to terrify the Roman forces, offered them battle, by advancing almost to the very intrenchments of their camp. But finding every thing quiet there, he retired; blaming, in appearance, the cowardice of the enemy, whom he upbraided with having at last lost that valour so natural to their ancestors; but fretted inwardly, to find he had to do with a general of so different a disposition from Sempronius and Flaminius; and that the Romans, instructed by their defeat, had at last made choice of a commander capable of opposing Hannibal.

From this moment he perceived, that the dictator would not be formidable to him by the boldness of his attacks, but by the prudence and regularity of his conduct, which might perplex and embarrass him very much. The only circumstance he now wanted to know, was, whether the new general had firmness enough to pursue steadily the plan he seemed to have laid down. He endeavoured, therefore, to shake his resolution by the different movements which he made, by laying waste the lands, plundering the cities, and burning the villages and towns. He, at one time, would raise his camp with the utmost precipitation; and, at another, stop short in some valley out of the common route, to try whether he could not surprise him in the plain. However, Fabius still kept his troops on the hills, but without losing sight of Hannibal; never approaching near enough to come to an engagement; nor yet keeping at such a distance, as might give him an opportunity of escaping him. He never suffered his soldiers to stir out of the camp, except to forage, nor ever on those occasions without a numerous convoy. If ever he engaged, it was only in slight skirmishes, and so very cautiously, that his troops had always the advantage. By this conduct he revived, by insensible degrees, the courage of the soldiers,

\* A small town which gave its name to the Adriatic sea.



which the loss of three battles had entirely damped; and enabled them to rely, as they had formerly done, on their valour and good fortune.

Hannibal, having got an immense booty in Campania, where he had resided a considerable time, left that country, in order that he might not consume the provisions he had laid up, and which he reserved for the winter season. Besides, he could no longer continue in a country of gardens and vineyards, which were more agreeable to the eye than useful for the subsistence of an army; a country where he would have been forced to take up his winter-quarters among marshes, rocks, and sands; while the Romans would have drawn plentiful supplies from Capua, and the richest parts of Italy. He therefore resolved to settle elsewhere.

Fabius naturally supposed, that Hannibal would be obliged to return the same way he came, and that he might easily annoy him during his march. He began by throwing a considerable body of troops into Casilinum, and thereby securing that small town, situated on the Volturnus, which separated the territories of Falernum from those of Capua: he afterwards detached 4000 men to seize the only pass through which Hannibal could come out; and then, according to his usual custom, posted himself with the remainder of the army on the hills adjoining to the road.

The Carthaginians arrive, and encamp in the plain at the foot of the mountains. And now the crafty Carthaginian falls into the same snare he had laid for Flaminius at the defile of Thrasymenus; and it seemed impossible for him ever to extricate himself out of this difficulty, there being but one outlet, of which the Romans were possessed. Fabius, fancying himself sure of his prey, was only contriving how to seize it. He flattered himself, and not without the appearance of probability, with the hopes of putting an end to the war by this single battle. Nevertheless, he thought fit to defer the attack till the next day.

Hannibal perceived that his own artifices were now employed against him.\* It is in such junctures as these, that a general has need of unusual presence of mind and fortitude, to view danger in its utmost extent, without being dismayed; and to find out sure and instant expedients without deliberating. Immediately, the Carthaginian general caused 2000 oxen to be got together, and ordered small bundles of vine-branches to be tied to their horns. Towards the dead of the night, having commanded the branches to be set on fire, he caused the oxen to be driven with violence to the top of the hills where the Romans were encamped. As soon as these creatures felt the flame, the pain rendered them furious, they flew up and down on all sides, and set fire to the shrubs and bushes they met in their way. This squadron, of a new kind, was sustained by a good number of light-armed soldiers, who had orders

\* Nec Annibalem fecellit sula se artibus peti. *Liv.*



to seize upon the summit of the mountain, and to charge the enemy, in case they should meet them. All things happened as Hannibal had foreseen. The Romans who guarded the defile, seeing the fire spread over the hills which were above them, and imagining that it was Hannibal making his escape by torch-light, quit their post, and run up to the mountains to oppose his passage. The main body of the army not knowing what to think of all this tumult, and Fabius himself not daring to stir, while it was dark, for fear of a surprise, wait for the return of the day. Hannibal seizes this opportunity, marches his troops and the spoils through the defile, which was now unguarded, and rescues his army out of a snare in which, had Fabius been but a little more vigorous, it would either have been destroyed, or at least very much weakened. It is glorious for a man to turn his very errors to his advantage, and make them subservient to his reputation.

The Carthaginian army returned to Apulia, still pursued and harassed by the Romans. The dictator, being obliged to take a journey to Rome on account of some religious ceremonies, earnestly entreated his general of horse, before his departure, not to fight during his absence. However, Minucius did not regard either his advice or his entreaties; but the very first opportunity he had, whilst part of Hannibal's troops were foraging, he charged the rest, and gained some advantage. He immediately sent advice of this to Rome, as if he had obtained a considerable victory. The news of this, with what had just before happened at the passage of the defile, raised complaints and murmurs against the slow and timorous circumspection of Fabius. In a word, matters were carried so far, that the Roman people gave his general of horse an equal authority with him; a thing unheard of before. The dictator was upon the road when he received advice of this: for he had left Rome, in order that he might not be an eye-witness of what was contriving against him. His constancy, however, was not shaken. He was very sensible, that though his authority in the command was divided, yet his skill in the art of war was not so.\* This soon became manifest.

Minucius, grown arrogant at the advantage he had gained over his colleague, proposed that each should command a day alternately, or even a longer time. But Fabius rejected this proposal, as it would have exposed the whole army to danger whilst under the command of Minucius. He therefore chose to divide the troops, in order that it might be in his power to preserve, at least, that part which should fall to his share.

Hannibal, fully informed of all that passed in the Roman camp, was overjoyed to hear of this dissension between the two commanders. He therefore laid a snare for the rash Minucius, who accordingly plunged headlong into it, and engaged the enemy on

\* Satis fidens haudquaquam cum imperii jure artem imperandi æquatam. Liv. l. xlii. c. 29



an eminence in which an ambuscade was concealed. But his troops being soon put into disorder, were just upon the point of being cut to pieces, when Fabius, alarmed by the sudden outcries of the wounded, called aloud to his soldiers; *Let us hasten to the assistance of Minucius; let us fly and snatch the victory from the enemy, and extort from our fellow-citizens a confession of their fault.* This succour was very seasonable, and compelled Hannibal to sound a retreat. The latter, as he was retiring, said, *That the cloud which had been long hovering on the summit of the mountains, had at last burst with a loud crack, and had caused a mighty storm.* So important and seasonable a service done by the dictator, opened the eyes of Minucius. He accordingly acknowledged his error, returned immediately to his duty and obedience; and showed, that it is sometimes more glorious to know how to atone for a fault, than not to have committed it.

### *The State of Affairs in Spain.*

In the beginning of this campaign.\* Cn. Scipio having suddenly attacked the Carthaginian fleet, commanded by Hamilcar, defeated it, and took twenty-five ships, with a great quantity of rich spoils. This victory made the Romans sensible that they ought to be particularly attentive to the affairs of Spain, because Hannibal could draw considerable supplies both of men and money from that country. Accordingly, they sent a fleet thither, the command whereof was given to P. Scipio, who, after his arrival in Spain, having joined his brother, did the commonwealth very great service. Till that time the Romans had never ventured beyond the Ebro. They had been satisfied with having gained the friendship of the nations situated between that river and Italy, and confirming it by alliances: but under Publius they crossed the Ebro, and carried their arms much farther up in the country.

The circumstance which contributed most to promote their affairs, was, the treachery of a Spaniard in Saguntum. Hannibal had left there the children of the most distinguished families in Spain, whom he had taken as hostages. Abelox, for so this Spaniard was called, persuaded Bostar, the governor of the city, to send back these young men into their own country, in order by that means to attach the inhabitants more firmly to the Carthaginian interest. He himself was charged with this commission. But he carried them to the Romans, who afterwards delivered them to their relations, and, by so acceptable a present acquired their amity.

### *The Battle of Cannæ.*

A. M. 3789. The next spring,† C. Terentius Varro and L. A. Rom. 533. Æmilius Paulus were chosen consuls at Rome. In

\* Polyb. l. iii. p. 245—250. Liv. l. xxii. n. 19—23.  
xxii. n. 34—54.

† Polyb. l. iii. 255—268. Liv.



this campaign, which was the third of the second Punic war, the Romans did what had never been practised before, that is, they composed the army of eight legions, each consisting of 5000 men, exclusive of the allies. For, as we have already observed, the Romans never raised but four legions, each of which consisted of about 4000 foot, and 300 horse.\* They never, except on the most important occasions, made them consist of 5000 of the one, and 400 of the other. As for the troops of the allies, their infantry was equal to that of the legions, but they had three times as many horse. Each of the consuls had commonly half the troops of the allies, with two legions, in order for them to act separately; and it was very seldom that all these forces were used at the same time, and in the same expedition. Here the Romans had not only four, but eight legions, so important did the affair appear to them. The senate even thought fit, that the two consuls of the foregoing year, Servilius and Attilius, should serve in the army as proconsuls; but the latter could not go into the field, by reason of his great age.

Varro, at his setting out from Rome, had declared openly, that he would fall upon the enemy the very first opportunity, and put an end to the war; adding, that it would never be terminated so long as men such as Fabius should be at the head of the Roman armies. An advantage which he gained over the Carthaginians, of whom near 1700 were killed, greatly increased his boldness and arrogance. As for Hannibal, he considered this loss as a real advantage; being persuaded that it would serve as a bait to the consul's rashness, and prompt him on to a battle, which he wanted extremely. It was afterwards known, that Hannibal was reduced to such a scarcity of provisions, that he could not possibly have subsisted ten days longer. The Spaniards were already meditating to leave him. So that there would have been an end of Hannibal and his army, if his good fortune had not thrown a Varro in his way.

Both armies, having often removed from place to place, came in sight of each other near Cannæ, a little town in Apulia, situated on the river Aufidus. As Hannibal was encamped in a level open country, and his cavalry much superior to that of the Romans, Æmilius did not think proper to engage in such a place. He wished to draw the enemy into a spot, where the infantry might have the greatest share in the action. But his colleague, who was inexperienced, was of a contrary opinion. Such is the inconveniency of a divided command; jealousy, a disparity of tempers, or a diversity of views, seldom failing to create a dissension between the two generals.

The troops on each side were, for some time, contented with slight skirmishes. But, at last, one day, when Varro had the command

\* Polybius supposes only 200 horse in each legion: but J. Lipsius thinks that this is a mistake either of the author or transcriber.



(For the two consuls took it by turns) preparations were made on both sides for battle. Æmilius had not been consulted; yet, though he extremely disapproved the conduct of his colleague, as it was not in his power to prevent it, he seconded him to the utmost.

Hannibal, after having made his soldiers observe, that, being superior in cavalry, they could not possibly have pitched upon a better spot for fighting, had it been left to their choice: *Return, then, (says he,) thanks to the gods for having brought the enemy hither, that you may triumph over them; and thank me also, for having reduced the Romans to the necessity of coming to an engagement. After three great successive victories, is not the remembrance of your own actions sufficient to inspire you with courage? By the former battles, you are become masters of the open country; but this will put you in possession of all the cities, and (I presume to say it) of all the riches and power of the Romans. It is not words that we want, but action. I trust in the gods, that you shall soon see my promises verified.*

The two armies were very unequal in number. That of the Romans, including the allies, amounted to 80,000 foot, and a little above 6000 horse; and that of the Carthaginians consisted but of 40,000 foot, all well disciplined, and of 10,000 horse. Æmilius commanded the right wing of the Romans, Varro the left, and Servilius, one of the consuls of the last year, was posted in the centre. Hannibal, who had the art of turning every incident to advantage, had posted himself, so as that the wind Vulturnus,\* which rises at certain stated times, should blow directly in the faces of the Romans during the fight, and cover them with dust; then keeping the river Aufidus on his left, and posting his cavalry in the wings, he formed his main body of the Spanish and Gaulish infantry, which he posted in the centre, with half the African heavy-armed foot on their right, and half on the left, on the same line with the cavalry. His army being thus drawn up, he put himself at the head of the Spanish and Gaulish infantry; and having drawn them out of the line, advanced to give battle, rounding his front as he drew nearer the enemy; and extending his flanks in the shape of a half-moon, in order that he might leave no interval between his main body and the rest of the line, which consisted of the heavy-armed infantry, who had not moved from their posts.

The fight soon began, and the Roman legions that were in the wings, seeing their centre warmly attacked, advanced to charge the enemy in flank. Hannibal's main body, after a brave resistance, finding themselves furiously attacked on all sides, gave way, being overpowered by numbers; and retired through the interval they had left in the centre of the line. The Romans having pursued them thither with eager confusion, the two wings

\* A violent burning wind, blowing south-south-east, which in this flat and sandy country, raised clouds of hot dust, and blinded and choked the Romans.



of the African infantry, which were fresh, well armed, and in good order, wheeled about on a sudden towards that void space in which the Romans, who were already fatigued, had thrown themselves in disorder, and attacked them vigorously on both sides, without allowing them time to recover themselves, or leaving them ground to draw up. In the mean time, the two wings of the cavalry, having defeated those of the Romans, which were much inferior to them; and having left in the pursuit of the broken and scattered squadrons only as many forces as were necessary to keep them from rallying, advanced and charged the rear of the Roman infantry, which, being surrounded at once on every side, by the enemy's horse and foot, was all cut to pieces, after having fought with unparalleled bravery. Æmilius, being covered with the wounds he had received in the fight, was afterwards killed by a body of the enemy to whom he was not known; and with him two questors; one-and-twenty military tribunes; many who had been either consuls or prætors; Servilius, one of the last year's consuls; Minucius, the late general of horse to Fabius; and fourscore senators. Above 70,000 men fell in this battle;\* and the Carthaginians, so great was their fury,† did not give over the slaughter, till Hannibal, in the very heat of it, called out to them several times, *Stop, soldiers, spare the vanquished*. Ten thousand men, who had been left to guard the camp, surrendered themselves prisoners of war after the battle. Varro, the consul, retired to Venusia, with only seventy horse; and about 4000 men escaped into the neighbouring cities. Thus Hannibal remained master of the field, he being chiefly indebted for this, as well as for his former victories, to the superiority of his cavalry over that of the Romans. He lost 4000 Gauls, 1500 Spaniards and Africans, and 200 horse.

Maharbal, one of the Carthaginian generals, advised Hannibal to march without loss of time directly to Rome, promising him, that within five days they should sup in the Capitol. Hannibal answering, that it was a matter which required mature deliberation; *I see*, replies Maharbal, *that the gods have not endowed the same man with all talents. You, Hannibal, know how to conquer, but not to make the best use of a victory.*‡

It is pretended that this delay saved Rome and the empire. Many authors, and among the rest Livy, charge Hannibal, on this occasion, as being guilty of a capital error. But others, more reserved, are not for condemning, without evident proofs, so renowned a general, who in the rest of his conduct was never wanting, either in prudence to make choice of the best expedients, or in readiness to put his designs in execution. They, besides, are

\* Livy lessens very much the number of the slain, making them amount but to about 43,000. But Polybius ought rather to be believed.

† Duo maximi exercitus caesi ad hostium satietatem, donec Annibal diceret militi suo: Parce ferro. Flor. l. i. c. 6.

‡ Tum Maharbal: Non omnia nimirum eidem Dii dedere. Vincere scis, Annibal, victoria uti nescis. Liv. l. xxii. n. 51.



inclined to judge favourably of him, from the authority, or at least the silence of Polybius, who, speaking of the memorable consequences of this celebrated battle, says, that the Carthaginians were firmly persuaded that they should possess themselves of Rome at the first assault; but then he does not mention how this could possibly have been effected, as that city was very populous, warlike, strongly fortified, and defended with a garrison of two legions; nor does he any where give the least hint that such a project was feasible, or that Hannibal did wrong in not attempting to put it in execution.

And, indeed, if we examine matters more narrowly, we shall find, that according to the common maxims of war it could not be undertaken. It is certain, that Hannibal's whole infantry, before the battle, amounted to but 40,000 men; and as 6000 of these had been slain in the action, and, doubtless, many more wounded and disabled, there could remain but six or seven-and-twenty thousand foot fit for service: now this number was not sufficient to invest so large a city as Rome, which had a river running through it; nor attack it in form, because they had neither engines, ammunition, nor any other things necessary for carrying on a siege. For want of these,\* Hannibal, even after his victory at Thrasymenus, miscarried in his attempt upon Spoletum; and soon after the battle of Cannæ, was forced to raise the siege of a little city,† of no note, and of no great strength. It cannot be denied, that had he miscarried on the present occasion, nothing less could have been expected but that he must have been irrecoverably lost. However, to form a just judgment of this matter, a man ought to be a soldier, and a soldier, perhaps, of those times. This is an old dispute, on which none but those who are perfectly well skilled in the art of war should pretend to give their opinion.

Soon after the battle of Cannæ,‡ Hannibal had despatched his brother Mago to Carthage, with the news of his victory, and at the same time to demand succours, in order that he might be enabled to put an end to the war.

Mago, on his arrival, made, in full senate, a lofty speech, in which he extolled his brother's exploits, and displayed the great advantages he had gained over the Romans. And to give a more lively idea of the greatness of the victory, by speaking in some measure to the eye, he poured out in the middle of the senate, a bushel of gold rings, which had been taken from the fingers of such of the Roman nobility as had fallen in the battle of Cannæ. He concluded with demanding money, provisions, and fresh troops. All the spectators were struck with an extraordinary joy; upon

\* Liv. l. xxii. n. 9. Ibid. l. xxiii. n. 18. † Casilinum. ‡ Liv. l. xxiii. n. 11—14. § *Livy*, l. xxxiii. c. 1, says, that there were three bushels sent to Carthage. *Livy* observes, that some authors make them amount to three bushels and a half, but he thinks it most probable, that there was but one, l. xxxiii. n. 12. *Florus*, l. ii. c. 16, makes it two bushels.



which Imilco, a great stickler for Hannibal, fancying he now had a fair opportunity to insult Hanno, the chief of the contrary faction, asked him, whether they were still dissatisfied with the war they were carrying on against the Romans, and was for having Hannibal delivered up to them? Hanno, without discovering the least emotion, replied that he was still of the same mind; and that the victories of which they so much boasted (supposing them real,) could not give him joy, but only in proportion as they should be made subservient to an advantageous peace; he then undertook to prove, that the mighty exploits, on which they insisted so much, were wholly chimerical and imaginary. *I have cut to pieces*, says he (continuing Mago's speech,) *the Roman armies: send me some troops.—What more could you ask had you been conquered?—I have twice seized upon the enemy's camp, full (no doubt) of provisions of every kind.—Send me provisions and money.—Could you have talked otherwise had you lost your camp?* He then asked Mago, whether any of the Latin nations had come over to Hannibal, and whether the Romans had made him any proposals of peace? To this Mago answering in the negative: *I then perceive*, replied Hanno, *that we are no farther advanced, than when Hannibal first landed in Italy.* The inference he drew from hence was, that neither men nor money ought to be sent. But Hannibal's faction prevailing at that time, no regard was paid to Hanno's remonstrances, which were considered merely as the effect of prejudice and jealousy; and, accordingly, orders were given for levying, without delay, the supplies of men and money which Hannibal required. Mago set out immediately for Spain, to raise 24,000 foot and 4000 horse in that country; but these levies were afterwards stopped, and sent to another quarter; so eager was the contrary faction to oppose the designs of a general whom they utterly abhorred. While, in Rome, a consul,\* who had fled, was thanked because he had not despaired of the commonwealth; at Carthage, people were almost angry with Hannibal, for being victorious. But Hanno could never forgive him the advantages he had gained in this war, because he had undertaken it in opposition to his counsel. Thus, being more jealous for the honour of his own opinions than for the good of his country, and a greater enemy to the Carthaginian general than to the Romans, he did all that lay in his power to prevent future success, and to render of no avail that which had been already gained.

*Hannibal takes up his Winter-quarters in Capua.*

The battle of Cannæ subjected the most powerful nations of Italy to Hannibal,† drew over to his interest Græcia Magna‡ with

\* Terentius Varro. † Liv. l. xxiii. n. 4. 18.

‡ *Ceterum quum Græci omnem ferè oram maritimam Coloniis suis, è Græciâ deductis, obsiderent, &c.* But after the Greeks had, by their colonies, possessed themselves of almost all the maritime coast, this very country (together with Sicily) was called *Græcia Magna, &c.* Cluver *Geograph.* l. iii. c. 30.



the city of Tarentum; and thus wrested from the Romans their most ancient allies, among whom the Capuans held the first rank. This city, by the fertility of its soil, its advantageous situation, and the blessings of a long peace, had risen to great wealth and power. Luxury, and a fondness for pleasure (the usual attendants on wealth,) had corrupted the minds of all its citizens, who, from their natural inclination, were but too much inclined to voluptuousness and excess.

Hannibal made choice of this city for his winter-quarters.\* Here it was that those soldiers, who had sustained the most grievous toils, and braved the most formidable dangers, were overthrown by abundance and a profusion of luxuries, into which they plunged with the greater eagerness, as they, till then, had been strangers to them. Their courage was so greatly enervated in this bewitching retirement, that all their after efforts were owing rather to the fame and splendor of their former victories than to their present strength. When Hannibal marched his forces out of the city, one would have taken them for other men, and the reverse of those who had so lately marched into it. Accustomed, during the winter season, to commodious lodgings, to ease and plenty, they were no longer able to bear hunger, thirst, long marches, watchings, and the other toils of war; not to mention that all obedience, all discipline, were entirely laid aside.

I only transcribe on this occasion from Livy. If we are to adopt his opinion on this subject, Hannibal's stay at Capua was a capital blemish in his conduct; and he pretends, that this general was guilty of an infinitely greater error, than when he neglected to march directly to Rome after the battle of Cannæ. For this delay,† says Livy, might seem only to have retarded his victory; whereas this last misconduct rendered him absolutely incapable of ever defeating the enemy. In a word, as Marcellus observed judiciously afterwards, Capua was to the Carthaginians and their general, what Cannæ had been to the Romans.‡ There their martial genius, their love of discipline, were lost; there their former fame, and their almost certain hopes of future glory, vanished at once. And, indeed, from thenceforth the affairs of Hannibal advanced to their decline by swift steps; fortune declared in favour of prudence, and victory seemed now reconciled to the Romans.

I know not whether Livy has just ground to impute all these fatal consequences to the delicious abode of Capua. If we examine carefully all the circumstances of this history, we shall scarce

\* *Ibi partem majorem nemis exercitum in tectis habuit; adversus omnia humana mala sæpe ac diu duratum, bonis inexpertum atque insuetum. Itaque quos nulla mali vicerat vis, perdidere nimia bona ac voluptates immodicæ; et eò impensius, quò avidius ex insolentia in eas se meruerant.* Liv. l. xxiii. n. 18.

† *Illa enim cunctatio distulisse modò victoriam videri potuit, hic error vires ademiisse ad vincendum.* Liv. l. xxiii. n. 18.

‡ *Capuam Annibali Cannas fuisse: ibi virtutem bellicam, ibi militarem disciplinam, ibi præteritū temporis famam, ibi spem futuri extinctam.* Liv. l. xxiii. n. 45.



be able to persuade ourselves, that the little progress which was afterwards made by the arms of Hannibal, ought to be ascribed to his wintering at Capuæ. It might, indeed, have been one cause, but a very inconsiderable one; and the bravery with which the forces of Hannibal afterwards defeated the armies of consuls and prætors; the towns they took even in sight of the Romans; their maintaining their conquests so vigorously, and staying fourteen years after this in Italy, in spite of the Romans; all these circumstances may induce us to believe, that Livy lays too great a stress on the delights of Capua.

The real cause of the decline of Hannibal's affairs, was owing to his want of necessary recruits and succours from Carthage. After Mago's speech,\* the Carthaginian senate had judged it necessary, in order for the carrying on the conquest in Italy, to send thither a considerable reinforcement of Numidian horse, forty elephants, and 1000 talents; and to hire, in Spain, 20,000 foot, and 4000 horse, to reinforce their armies in Spain and Italy. Nevertheless,† Mago could obtain an order but for 12,000 foot and 2500 horse; and even when he was just going to march to Italy with this reinforcement, so much inferior to that which had been promised him, he was countermanded, and sent to Spain. So that Hannibal, after these mighty promises, had neither infantry, cavalry, elephants, nor money, sent him; but was left to depend upon his own personal resources. His army was now reduced to 26,000 foot, and 9000 horse. How could it be possible for him, with so inconsiderable an army, to seize, in an enemy's country, on all the advantageous posts; to awe his new allies; to preserve his old conquests, and form new ones; and to keep the field, with advantage, against two armies of the Romans which were recruited every year? This was the true cause of the declension of Hannibal's affairs, and of the ruin of those of Carthage. Were the part where Polybius treated the subject extant, we doubtless should find, that he lays a greater stress on this cause, than on the luxurious delights of Capua.

*Transactions relating to Spain and Sardinia.*

A. M. 3790. The two Scipios still continued in the command of  
A. Rom. 534. Spain,‡ and their arms were making a considerable progress there, when Asdrubal, who alone seemed able to cope with them, received orders from Carthage, to march into Italy to the relief of his brother. Before he left Spain, he wrote to the senate, to convince them of the absolute necessity of their sending a general in his stead, who was capable of making head against the Romans. Imilco was therefore sent thither with an army; and Asdrubal set out upon his march with his, in order to go and join his brother. The news of his departure was no sooner known.

\* Liv. l. xxiii. n. 13

† Ibid. n. 32

‡ Ibid. n. 26—30. and n. 32 40, 41.



than the greatest part of Spain was subjected by the Scipios. These two generals, animated by such signal success, resolved to prevent him, if possible, from leaving Spain. They considered the danger to which the Romans would be exposed, if, being scarce able to resist Hannibal alone, they should be attacked by the two brothers at the head of two powerful armies. They therefore pursued Asdrubal, and, coming up with that general, forced him to fight against his inclination. Asdrubal was overcome; and, so far from being able to continue his march for Italy, he found that it would be impossible for him to continue with any safety in Spain.

The Carthaginians had no better success in Sardinia. Designing to take advantage of some rebellions which they had fomented in that country, they lost 12,000 men in a battle fought against the Romans, who took a still greater number of prisoners, among whom were Asdrubal, surnamed Calvus, Hanno, and Mago,\* who were distinguished by their birth as well as military exploits.

*The ill-Success of Hannibal. The Sieges of Capua and Rome.*

A. M. 3791. From the time of Hannibal's abode in Capua,† the  
A. Rom. 535. Carthaginian affairs in Italy no longer supported their former reputation. M. Marcellus, first as prætor, and afterwards as consul, had contributed very much to this revolution. He harassed Hannibal's army on every occasion, seized upon his quarters, forced him to raise sieges, and even defeated him in several engagements; so that he was called the Sword of Rome, as Fabius had before been named its Buckler.

A. M. 3793. But what most affected the Carthaginian general,  
A. Rom. 537. was, to see Capua besieged by the Romans. In order, therefore, to preserve his reputation among his allies, by a vigorous support of those who held the chief rank as such, he flew to the relief of that city, brought forward his forces, attacked the Romans, and fought several battles to oblige them to raise the siege.  
A. M. 3794. At last, seeing all his measures defeated, he marched  
A. Rom. 538. hastily towards Rome, in order to make a powerful diversion. He was not without hope of being able, in case he could have an opportunity, in the first consternation, to storm some part of the city, of drawing the Roman generals with all their forces from the siege of Capua, to the relief of their capital; at least he flattered himself, that if, for the sake of continuing the siege, they should divide their forces, their weakness might then offer an occasion, either to the Capuans or himself, of engaging and defeating them. Rome was surprised, but not confounded. A proposal being made by one of the senators, to recall all the ar-

\* Not Hannibal's brother  
n. 5—16.

† Liv. l. xxiii. n. 41—46. l. xxv. n. 22. l. xxvi



mies to succour Rome; Fabius declared,\* that it would be shameful in them to be terrified, and forced to change their measures upon every motion of Hannibal. They therefore contented themselves with only recalling part of the army, and one of the generals, Q. Fulvius, the proconsul, from the siege. Hannibal, after making some devastations, drew up his army in order of battle before the city, and the consul did the same. Both sides were preparing to signalize themselves in a battle, of which Rome was to be the recompense, when a violent storm obliged them to separate. They were no sooner returned to their respective camps, than the face of the heavens grew calm and serene. The same incident happened frequently afterwards; insomuch that Hannibal, believing that there was something supernatural in the event, said, according to Livy, that sometimes his own will,† and sometimes fortune, would not suffer him to take Rome.

But the circumstance which most surprised and intimidated him, was the news, that, whilst he lay encamped at one of the gates of Rome, the Romans had sent out recruits for the army in Spain at another gate; and that the ground, whereon his camp was pitched, had been sold, notwithstanding that circumstance, for its full value. So barefaced a contempt stung Hannibal to the quick; he, therefore, on the other side, put up to auction the shops of the goldsmiths round the Forum. After this bravado, he retired, and, in his march, plundered the rich temple of the goddess Feronia.‡

Capua, thus left to itself, held out but very little longer. After that such of its senators as had the chief hand in the revolt, and consequently could not expect any quarter from the Romans, had put themselves to a truly tragical death,§ the city surrendered at discretion. The success of this siege, which, by the happy consequences wherewith it was attended, proved decisive, and fully restored to the Romans their superiority over the Carthaginians, displayed, at the same time, how formidable the power of the Romans was,|| when they undertook to punish their perfidious allies;

\* *Flagitiosum esse terrore ac circumagi ad omnes Annibalis comminationes. Liv. l. xxvi. n. 8.*

† *Audita vox Annibalis fertur, Potiundæ sibi urbis Romæ, modò mentem non dari, modò fortunam. Liv. l. xxvi. n. 11.*

‡ Feronia was the goddess of groves, and there was one, with a temple in it, dedicated to her, at the foot of the mountain Soracte. Strabo, speaking of the grove where the goddess was worshipped, says, that a sacrifice was offered annually to her in it; and that her votaries, inspired by this goddess, walked unhurt over burning coals. There are still extant some medals of Augustus, in which this goddess is represented with a crown on her head.

§ Villius Virius, the chief of this conspiracy, after having represented to the Capuan senate, the severe treatment which his country might expect from the Romans, prevailed with twenty-seven senators to go with him to his own house, where, after eating a plentiful dinner, and heating themselves with wine, they all drank poison. Then taking their last farewell, some withdrew to their own houses, others stayed with Virius; and all expired before the gates were opened to the Romans. *Liv. l. xxvi. n. 13, 14.*

|| *Confessio expressa hosti, quanta vis in Romanis ad expetendas penas ab infidelibus sociis, et quam nihil in Annibale auxilii ad receptos in fidem tuendos esset. Liv. l. xxvi. n. 16.*



and the feeble protection which Hannibal could afford his friends at a time when they most wanted it.

*The Defeat and Death of the two Scipios, in Spain.*

A. M. 3793. The face of affairs was very much changed in A. Rom. 537. Spain.\* The Carthaginians had three armies in that country; one commanded by Asdrubal, the son of Gisgo; the second by Asdrubal, son of Hamilcar; and a third under Mago, who had joined the first Asdrubal. The two Scipios, Cneus and Publius, were for dividing their forces, and attacking the enemy separately, which was the cause of their ruin. They agreed that Cneus, with a small number of Romans, and 30,000 Celtiberians, should march against Asdrubal the son of Hamilcar; whilst Publius, with the remainder of the forces, composed of Romans, and the Italian allies, should advance against the other two generals.

Publius was vanquished first. To the two leaders whom he had to oppose, Masinissa, elate with the victories he had lately gained over Syphax, joined himself; and was to be soon followed by Indibilis, a powerful Spanish prince. The armies came to an engagement. The Romans being thus attacked on all sides at once made a brave resistance as long as they had their general at their head; but the moment he fell, the few troops which had escaped the slaughter secured themselves by flight.

The three victorious armies marched immediately in quest of Cneus, in order to put an end to the war by his defeat. He was already more than half vanquished by the desertion of his allies, who all forsook him, and left to the Roman generals this important instruction; viz. never to let their own forces be exceeded in number by those of foreigners. He guessed that his brother was slain, and his army defeated, upon seeing such great bodies of the enemy arrive. He survived him but a short time, being killed in the engagement. These two great men were equally lamented by their citizens and allies; and Spain deeply felt their loss, because of the justice and moderation of their conduct.

These extensive countries seemed now inevitably lost; but the valour of L. Marcius,† a private officer of the equestrian order, preserved them to the Romans. Shortly after this, the younger Scipio was sent thither, who severely revenged the death of his father and uncle, and restored the affairs of the Romans in Spain to their former flourishing condition.

\* Liv. l. xxv. n. 33—39.

† Id quidem cavendum semper Romanis ducibus erit, exemplaque hæc verè pro documentis habende. Ne ita externis credant auxiliis, ut non plus sui roboris suarumque propriè virium in castris habeant. Liv. n. 33.

‡ He attacked the Carthaginians, who had divided themselves into two camps, and were secure, as they thought, from any immediate attempt of the Romans; killed 37,000 of them; took 1800 prisoners, and brought off immense plunder. Liv. l. xxv. n. 39



*The Defeat and Death of Asdrubal.*

A. M. 3798. One unforeseen defeat ruined all the measures, and A. Rom. 542. blasted all the hopes, of Hannibal with regard to Italy.\* The consuls of this year, which was the eleventh of the second Punic war (for I pass over several events for brevity's sake,) were C. Claudius Nero, and M. Livius. The latter had, for his province, the Cisalpine Gaul, where he was to oppose Asdrubal, who, it was reported, was preparing to pass the Alps. The former commanded in the country of the Brutians, and in Lucania, that is, in the opposite extremity of Italy, and was there making head against Hannibal.

The passage of the Alps gave Asdrubal very little trouble, because his brother had cleared the way for him, and all the nations were disposed to receive him. Some time after this, he despatched couriers to Hannibal, but they were intercepted. Nero found by their letters, that Asdrubal was hastening to join his brother in Umbria. In a conjuncture of so important a nature as this, when the safety of Rome lay at stake, he thought himself at liberty to dispense with the established rules† of his duty, for the welfare of his country. In consequence of this, it was his opinion, that such a bold and unexpected blow ought to be struck, as might be capable of striking terror into the enemy; by marching to join his colleague, in order that they might charge Asdrubal unexpectedly with their united forces. This design, if the several circumstances of it were thoroughly examined, should not be hastily charged with imprudence. To prevent the two brothers from joining their armies, was to save the state. Very little would be hazarded, even though Hannibal should be informed of the absence of the consul. From his army, which consisted of 42,000 men, he drew out but 7000 for his own detachment, which indeed were the flower of his troops, but, at the same time, a very inconsiderable part of them. The rest remained in the camp, which was advantageously situated, and strongly fortified. Now, could it be supposed that Hannibal would attack and force a strong camp defended by 35,000 men?

Nero set out without giving his soldiers the least notice of his design. When he had advanced so far as that it might be communicated without any danger, he told them, that he was leading them to certain victory; that, in war, all things depended upon reputation; that the bare rumour of their arrival would disconcert all the measures of the Carthaginians; and that the whole honour of this battle would fall to them.

They marched with extraordinary diligence, and joined the other consul in the night, but did not pitch separate camps, the

\* Polyb. l. xi. p. 622—625. Liv. l. xxvii. p. 35. 39. 51.

† No general was allowed to leave his own province, to go into that of another.



better to impose upon the enemy. The troops which were newly arrived joined those of Livius. The army of Porcius, the prætor, was encamped near that of the consul, and in the morning a council of war was held. Livius was of opinion, that it would be better to allow the troops some days to refresh themselves; but Nero besought him not to ruin, by delay, an enterprise to which despatch only could give success; and to take advantage of the error of the enemy, as well absent as present. This advice was complied with, and accordingly the signal for battle was given. Asdrubal, advancing to his foremost ranks, discovered, by several circumstances, that fresh troops were arrived; and he did not doubt but that they belonged to the other consul. This made him conjecture that his brother had sustained a considerable loss, and, at the same time, fear, that he was come too late to his assistance.

After making these reflections, he caused a retreat to be sounded, and his army began to march in great disorder. Night overtaking him, and his guides deserting, he was uncertain what way to go. He marched at random, along the banks of the river Metaurus,\* and was preparing to cross it, when the three armies of the enemy came up with him. In this extremity, he saw it would be impossible for him to avoid coming to an engagement; and therefore did every thing which could be expected from the presence of mind and valour of a great captain. He seized an advantageous post, and drew up his forces on a narrow spot, which gave him an opportunity of posting his left wing (the weakest part of his army) in such a manner, that it could neither be attacked in front, nor charged in flank; and of giving to his main battle and right wing, a greater depth than front. After this hasty disposition of his forces, he posted himself in the centre, and was the first to march to attack the enemy's left wing; well knowing that all was at stake, and that he must either conquer or die. The battle lasted a long time, and was obstinately disputed by both parties. Asdrubal, especially, signalized himself in this engagement, and added new glory to that he had already acquired by a series of shining actions. He led on his soldiers, trembling and quite dispirited, against an enemy superior to them both in numbers and resolution. He animated them by his words, supported them by his example, and, with entreaties and menaces, endeavoured to bring back those who fled; till, at last, seeing that victory declared for the Romans, and being unable to survive the loss of so many thousand men, who had quitted their country to follow his fortune, he rushed at once into the midst of a Roman cohort, and there died in a manner worthy the son of Hamilcar and the brother of Hannibal.

This was the most bloody battle the Carthaginians had fought during this war: and, whether we consider the death of the general, or the slaughter made of the Carthaginian forces, it may be

\* Now called Metoro.



looked upon as a reprisal for the battle of Cannæ. The Carthaginians lost 55,000 men,\* and 6000 were taken prisoners. The Romans lost 8000. These were so weary of killing, that some person telling Livius, that he might very easily cut to pieces a body of the enemy who were flying: *It is fit, says he, that some should survive, in order that they may carry the news of this defeat to the Carthaginians.*

Nero set out upon his march, on the very night which followed the engagement. Through every place where he passed, in his return, shouts of joy and loud acclamations welcomed him, instead of those fears and uneasinesses which his coming had occasioned. He arrived in his camp the sixth day. Asdrubal's head being thrown into the camp of the Carthaginians, informed Hannibal of his brother's unhappy fate. Hannibal perceived, by this cruel stroke, the fortune of Carthage: *All is over, says he,† I shall no longer send triumphant messages to Carthage. In losing Asdrubal, I have lost at once all my hope, all my good fortune.* He afterwards retired to the extremities of the country of the Brutians, where he assembled all his forces, who found it a very difficult matter to subsist there, as no provisions were sent them from Carthage.

*Scipio Conquers all Spain. Is appointed Consul, and sails into Africa. Hannibal is recalled.*

A. M. 3799. The fate of arms was not more propitious to the  
A. Rom. 543. Carthaginians in Spain.‡ The prudent vivacity of young Scipio had restored the Roman affairs in that country to their former flourishing state, as the courageous slowness of Fabius had before done in Italy. The three Carthaginian generals in Spain, Asdrubal son of Gisgo, Hanno, and Mago, having been defeated with their numerous armies by the Romans in several engagements, Scipio at last possessed himself of Spain, and subjected it entirely to the Roman power. It was at this time that Massinissa, a very powerful African prince, went over to the Romans, and Syphax, on the contrary, to the Carthaginians.

A. M. 3800. Scipio, at his return to Rome, was declared consul,  
A. Rom. 544. being then thirty years of age. He had P. Licinius Crassus for his colleague. Sicily was allotted to Scipio, with permission for him to cross into Africa, if he found it convenient. He set out with all imaginable expedition for his province; whilst his colleague was to command in the country whither Hannibal was retired.

\* According to Polybius, the loss amounted but to 10,000 men, and that of the Romans to 2000: l. xi. p. 870, edit. Gronov.

† Horace makes him speak thus, in the beautiful ode where this defeat is described:

Carthagini jam non ego nuntios  
Mittam superbo: Occidit, occidit  
Spes omnis, et fortuna nostri

Nominis, Asdrubale interempto. *Liv. iv. Od. 4.*

‡ Polyb. l. xi. p. 650. & l. xiv. p. 677—687. & l. xv. p. 689—694. *Liv. l. xxviii. n. 1—4*  
*d. 38. 40—46. l. xxix. n. 24—36. l. xxx. n. 20—28.*



The taking of New Carthage, where Scipio had displayed all the prudence, the courage, and capacity which could have been expected from the greatest generals, and the conquest of all Spain, were more than sufficient to immortalize his name; but he had considered these only as so many steps by which he was to climb to a nobler enterprise: this was the conquest of Africa. Accordingly, he crossed over thither, and made it the seat of the war.

The devastation of the country, the siege of Utica, one of the strongest cities of Africa; the entire defeat of the two armies under Syphax and Asdrubal, whose camp was burnt by Scipio; and afterwards the taking of Syphax himself prisoner, who was the most powerful resource the Carthaginians had left; all these things forced them at last to turn their thoughts to peace. For this purpose they deputed thirty of their principal senators, who were selected from that powerful body at Carthage, called the *council of the hundred*. Being introduced into the Roman general's tent, they all threw themselves prostrate on the earth (such was the custom of their country,) spoke to him in terms of great submission, accusing Hannibal as the author of all their calamities, and promising, in the name of the senate, an implicit obedience to whatever the Romans should please to ordain. Scipio answered, that though he was come into Africa not for peace, but conquest, he would however grant them a peace, upon condition that they should deliver up all the prisoners and deserters to the Romans; that they should recall their armies out of Italy and Gaul; should never set foot again in Spain; should retire out of all the islands between Italy and Africa; should deliver up all their ships, twenty excepted, to the victor; should give to the Romans 500,000 bushels of wheat, 300,000 of barley, and pay 15,000 talents; and that in case they were pleased with these conditions, they then, he said, might send ambassadors to the senate. The Carthaginians feigned a compliance, but this was only to gain time, till Hannibal should be returned. A truce was then granted to the Carthaginians, who immediately sent deputies to Rome, and at the same time an express to Hannibal, to order his return into Africa.

A. M. 3802. He was then, as was observed before, in the extremity of Italy. Here he received the orders from Carthage, which he could not listen to without groans, and almost shedding tears; and was exasperated almost to madness, to see himself thus forced to quit his prey. Never banished man\* showed so much regret at leaving his native country, as Hannibal did in going out of that of an enemy. He often turned his eyes wishfully to Italy, accusing gods and men of his misfortunes, and calling down

\* *Raro quonquam alium patriam exilii causâ relinquentem magis maestum abiisse ferunt, quam Annibalem hostium terrâ excedentem. Respexisse sæpe Italia littora, et deos hominesque accusantem, in se quoque de suum ipsius caput execratum, Quod non cruentum ab Cannensi victoriâ militem Romanum duxisset. Liv. l. xxx. n. 20.*



a thousand curses, says Livy,\* upon himself, for not having marched his soldiers directly to Rome, after the battle of Cannæ, whilst they were still reeking with the blood of its citizens.

At Rome, the senate, greatly dissatisfied with the excuses made by the Carthaginian deputies, in justification of their republic, and the ridiculous offer which they made, in its name, of adhering to the treaty of Lutatius, thought proper to refer the decision of the whole to Scipio, who, being on the spot, could best judge what conditions the welfare of the state required.

About the same time, Octavius the prætor sailing from Sicily into Africa with 200 vessels of burden, was attacked near Carthage by a furious storm, which dispersed all his fleet. The citizens, not bearing to see so rich a prey escape them, demanded importunately that the Carthaginian fleet might sail out and seize it. The senate, after a faint resistance, complied. Asdrubal, sailing out of the harbour, seized the greatest part of the Roman ships, and brought them to Carthage, although the truce was still subsisting.

Scipio sent deputies to the Carthaginian senate, to complain of this; but they were little regarded. Hannibal's approach had revived their courage, and filled them with great hopes. The deputies were even in great danger of being ill treated by the populace. They therefore demanded a convoy, which was granted, and accordingly two ships of the republic attended them. But the magistrates, who were absolutely against peace, and determined to renew the war, gave private orders to Asdrubal (who was with the fleet near Utica,) to attack the Roman galley when it should arrive in the river Bragada near the Roman camp, where the convoy was ordered to leave them. He obeyed the order, and sent out two galleys against the ambassadors, who nevertheless made their escape, but with difficulty and danger.

This was a fresh subject for a war between the two nations, who now were more animated, or rather more exasperated, one against the other, than ever: the Romans, from a desire of taking vengeance for so black a perfidy; and the Carthaginians, from a persuasion that they were not now to expect a peace.

At the same time, Lælius and Fulvius, who carried the full powers with which the senate and people of Rome had invested Scipio, arrived in the camp, accompanied by the deputies of Carthage. As the Carthaginians had not only infringed the truce, but violated the law of nations, in the person of the Roman ambassadors, it might naturally be expected that they should order the Carthaginian deputies to be seized by the way of reprisal. However, Scipio,† more attentive to what was required by the Roman genero-

\* Livy supposes, however, that this delay was a capital error in Hannibal, which he himself afterwards regretted.

† Ἐσκοπεῖτο παρ' αὐτῶν συλλογιζόμενος, οὐχ οὕτως τὶ δῖον παθεῖν Καρχηδονίους, ὥς τὶ δῖον ἦν πρᾶξαι Ῥωμαίους. Polyb. l. xv. p. 965. edit. Gronov.  
Quibus Scipio. *Etsi non induciarum modò fides, sed etiam jus gentium in legatio*



sity, than by the perfidy of the Carthaginians, in order not to deviate from the principles and maxims of his own countrymen, nor his own character, dismissed the deputies, without offering them the least injury. So astonishing an instance of moderation, and at such a juncture, terrified the Carthaginians, and even put them to the blush; and made Hannibal himself entertain a still higher idea of a general, who, to the dishonourable practices of his enemies, opposed only a rectitude and greatness of soul, that was still more worthy of admiration than all his military virtues.

In the mean time, Hannibal, being strongly importuned by his fellow-citizens, advanced forward into the country; and arriving at Zama, which is five days' march from Carthage, he there pitched his camp. He thence sent out spies to observe the position of the Romans. Scipio, having seized these, so far from punishing them, only commanded them to be led about the Roman camp, in order that they might take an exact survey of it, and then sent them back to Hannibal. The latter knew very well whence so noble an assurance flowed. After the strange reverses he had met with, he no longer expected that fortune would again be propitious. Whilst every one was exciting him to give battle, himself only meditated a peace. He flattered himself that the conditions of it would be more honourable, as he was at the head of an army, and as the fate of arms might still appear uncertain. He therefore sent to desire an interview with Scipio, which accordingly was agreed to and the time and place fixed.

*The Interview between Hannibal and Scipio in Africa,  
followed by a Battle.*

A. M. 3803. These two generals\* who were not only the most illustrious of their own age, but worthy of being ranked with the most renowned princes and warriors that had ever lived, having met at the place appointed, continued for some time in a deep silence, as though they were astonished, and struck with a mutual admiration at the sight of each other. At last Hannibal spoke, and after having praised Scipio in the most artful and delicate manner, he gave a very lively description of the ravages of the war, and the calamities in which it had involved both the victors and the vanquished. He conjured him not to suffer himself to be dazzled by the splendour of his victories. He represented to him, that how successful soever he might have hitherto been, he ought however to be aware of the inconstancy of fortune; that without going far back for examples he himself, who was then speaking to him, was a glaring proof of this; that Scipio was at that time what Hannibal had been at Thrasymenus and Cannæ; that he ought to make a better use of

*violatum esset; tamen se nihil nec institutis populi Romani: eo suis moribus indignum in iis facturum esse.* Liv. l. xxx. n. 25.

\* Polyb. l. xv. p. 694—703. Liv. l. xxx. n. 29. 35.



opportunity than himself had done, by consenting to a peace, now it was in his power to propose the conditions of it. He concluded with declaring, that the Carthaginians would willingly resign Sicily, Sardinia, Spain, and all the islands between Africa and Italy, to the Romans: that they must be forced, since such was the will of the gods, to confine themselves to Africa; whilst they should see the Romans extending their conquests to the most remote regions, and obliging all nations to pay obedience to their laws.

Scipio answered in few words, but not with less dignity. He reproached the Carthaginians for their perfidy, in plundering the Roman galleys before the truce was expired. He imputed to them alone, and to their injustice, all the calamities with which the two wars had been attended. After thanking Hannibal for the admonition he had given him, with regard to the uncertainty of human events, he concluded with desiring him to prepare for battle, unless he chose rather to accept of the conditions that had been already proposed; to which (he observed) some others would be added, in order to punish the Carthaginians for their having violated the truce.

Hannibal could not prevail with himself to accept these conditions, and the generals left one another, with the resolution to decide the fate of Carthage by a general battle. Each commander exhorted his troops to fight valiantly. Hannibal enumerated the victories he had gained over the Romans, the generals he had slain, the armies he had cut to pieces. Scipio represented to his soldiers, the conquests of both the Spains, his successes in Africa, and the confession the enemies themselves made of their weakness, by thus coming to sue for peace. All this he spoke with the tone and air of a conqueror.\* Never were motives more powerful to prompt troops to behave gallantly. This day was to complete the glory of the one or the other of the generals; and to decide whether Rome or Carthage was to prescribe laws to all other nations.

I shall not undertake to describe the order of the battle, nor the valour of the forces on both sides. The reader will naturally suppose, that two such experienced generals did not forget any circumstance which could contribute to the victory. The Carthaginians, after a very obstinate fight, were obliged to fly, leaving 20,000 men on the field of battle, and the like number of prisoners were taken by the Romans. Hannibal escaped in the tumult, and entering Carthage, owned that he was irrecoverably overthrown, and that the citizens had no other choice left than to accept of peace on any conditions. Scipio bestowed great eulogiums on Hannibal, chiefly with regard to his ability in taking advantages, his manner of drawing up his army, and giving out his orders in

\* *Celsus hæc corpore, vultuque ita læto, ut vicissè jam crederes, dicebat* Liv. xxx. n. 32.



the engagement; and he affirmed that Hannibal had this day surpassed himself, although the success had not answered his valour and conduct.

With regard to himself, he well knew how to make a proper advantage of the victory, and the consternation with which he had filled the enemy. He commanded one of his lieutenants to march his land army to Carthage, whilst himself prepared to conduct the fleet thither.

He was not far from the city, when he met a vessel covered with streamers and olive-branches, bringing ten of the most considerable persons of the state, as ambassadors to implore his clemency. However, he dismissed them without making any answer, and bade them come to him at Tunis, where he should halt. The deputies of Carthage, thirty in number, came to him at the place appointed, and sued for peace in the most submissive terms. He then called a council there, the majority of which were for razing Carthage, and treating the inhabitants with the utmost severity. But the consideration of the time which must necessarily be employed before so strongly fortified a city could be taken; and Scipio's fear, lest a successor might be appointed him whilst he should be employed in the siege, made him incline to clemency.

*A Peace concluded between the Carthaginians and the Romans.  
The end of the second Punic War.*

\*The conditions of the peace dictated by Scipio, to the Carthaginians, were, *That the Carthaginians should continue free, and preserve their laws, their territories, and the cities they possessed in Africa before the war—That they should deliver up to the Romans all deserters, slaves, and prisoners, belonging to them; all their ships, except ten triremes; all the elephants which they then had, and that they should not train up any more for war—That they should not make war out of Africa, nor even in that country, without first obtaining leave for that purpose from the Roman people—Should restore to Masinissa every thing of which they had disposed either him or his ancestors—Should furnish money and corn to the Roman auxiliaries, till their ambassadors should be returned from Rome—Should pay to the Romans 10,000 Euboic talents† of silver, in fifty annual payments: and give 100 hostages, who*

\* Polyb. l. xv. 704—707. Liv. l. xxx. n. 36—44.

† Ten thousand Attic talents make 30,000,000 French money. Ten thousand Euboic talents make something more than 28,033,000 livres; because, according to Budæus, the Euboic talent is equivalent but to fifty-sixty minæ and something more, whereas the Attic talent is worth sixty minæ: or otherwise, thus calculated in English money:

According to Budæus, the Euboic talent is	- - - - -	56 Minæ
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56 Minæ reduced to English money	- - - - -	175 <i>l</i> .
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Consequently, 10,000 Euboic talents make	- - - - -	1,750,000 <i>l</i> .
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So that the Carthaginians paid annually	- - - - -	35,000 <i>l</i> .
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This calculation is as near the truth as it can well be brought; the Euboic talent being something more than 56 minæ.



*should be nominated by Scipio. And in order that they might have time to send to Rome, he agreed to grant them a truce, upon condition that they should restore the ships taken during the former, without which they were not to expect either a truce or peace.*

When the deputies were returned to Carthage, they laid before the senate the conditions dictated by Scipio. But they appeared so intolerable to Gisgo, that, rising up, he made a speech, in order to dissuade the citizens from accepting a peace on such shameful terms. Hannibal, provoked at the calmness with which such an orator was heard, took Gisgo by the arm, and dragged him from his seat. A behaviour so outrageous, and so remote from the manners of a free city like Carthage, raised a universal murmur. Hannibal himself was vexed when he reflected on what he had done, and immediately made an apology for it. *As I left, says he, your city at nine years of age, and did not return to it till after thirty-six years' absence, I had full leisure to learn the arts of war, and flatter myself that I have made some improvement in them. As for your laws and customs, it is no wonder I am ignorant of them, and I therefore desire you to instruct me in them.* He then expatiated on the indispensable necessity they were under of concluding a peace. He added, that they ought to thank the gods for having prompted the Romans to grant them a peace even on these conditions. He pointed out to them the great importance of their uniting in opinion; and of not giving an opportunity, by their divisions, for the people to take an affair of this nature under their cognizance. The whole city came over to his opinion; and accordingly the peace was accepted. The senate made Scipio satisfaction with regard to the ships reclaimed by him; and, after obtaining a truce for three months, they sent ambassadors to Rome.

These Carthaginians, who were all venerable for their years and dignity, were admitted immediately to an audience. Asdrubal surnamed Hædus, who was still an irreconcilable enemy to Hannibal and his faction, spoke first; and after having excused, to the best of his power, the people of Carthage, by imputing the rupture to the ambition of some particular persons, he added, that, had the Carthaginians listened to his counsels and those of Hanno, they would have been able to grant the Romans the peace for which they now were obliged to sue. *But,\* continued he, wisdom and prosperity are very rarely found together. The Romans are invincible, because they never suffer themselves to be blinded by good fortune. And it would be surprising should they act otherwise. Success dazzles those only to whom it is new and unusual; whereas the Romans are so much accustomed to conquer, that they are almost*

\* Rarè simul hominibus bonam fortunam bonamque mentem dari Populum Romanum eò invictum esse quòd in secundis rebus sapere et consulere meminert. Et herclè mirandum fuisse si aliter facerent. Ex insolentia, quibus nova bona fortuna sit, impotentes lætitiæ insanire: populo Romano usitata ac propè obsoleta ex victoria gaudia esse; ac plus penè parcendo vicis, quàm vincendo, imperium auxisse. Liv. l. xxx. n. 42



*insensible to the charms of victory; and it may be said to their glory, that they have extended their empire in some measure, more by the humanity they have shown to the conquered, than by the conquest itself.* The other ambassadors spoke with a more plaintive tone of voice, and represented the calamitous state to which Carthage was going to be reduced, and the grandeur and power from which it was fallen.

The senate and people being equally inclined to peace, sent full power to Scipio to conclude it; left the conditions to that general, and permitted him to march back his army, after the treaty should be concluded.

The ambassadors desired leave to enter the city, to redeem some of their prisoners, and they found about 200 whom they desired to ransom. But the senate sent them to Scipio, with orders that they should be restored without any pecuniary consideration, in case a peace should be concluded.

The Carthaginians, on the return of their ambassadors, concluded a peace with Scipio, on the terms he himself had prescribed. They then delivered up to him more than 500 ships, all which he burnt in sight of Carthage; a lamentable spectacle to the inhabitants of that ill-fated city. He struck off the heads of the allies of the Latin name, and hanged all the Roman citizens who were surrendered up to him, as deserters.

When the time for the first payment of the first tribute imposed by the treaty was expired, as the funds of the government were exhausted by this long and expensive war, the difficulty of levying so great a sum, threw the senate into deep affliction, and many could not refrain even from tears. Hannibal on this occasion is said to have laughed; and when he was reproached by Asdrubal Hædus, for thus insulting his country in the affliction which he had brought upon it, *Were it possible, says Hannibal, for my heart to be seen, and that as clearly as my countenance, you would then find that this laughter which offends so much, flows not from an intemperate joy, but from a mind almost distracted with the public calamities. But is this laughter more unseasonable than your unbecoming tears? Then, then, ought you to have wept, when your arms were ingloriously taken from you, your ships burnt, and you were forbidden to engage in any foreign wars. This was the mortal blow which laid us prostrate.—We are sensible of the public calamity, so far only as we have a personal concern in it; and the loss of our money gives us the most pungent sorrow. Hence it was, that when our city was made the spoil of the victor; when it was left disarmed and defenceless amidst so many powerful nations of Africa, who had at that time taken the field, not a groan, not a sigh, was heard. But now, when you are called on to contribute individually to the tax imposed upon the state, you bewail and lament as if all were lost. Alas! I only wish that the subject of this day's grief may not soon appear to you the least of your misfortunes.*



Scipio, after all things were concluded, embarked in order to return to Italy. He arrived at Rome, through crowds of people, whom curiosity had drawn together to behold his march. The most magnificent triumph that Rome had ever seen was decreed him, and the surname of Africanus was bestowed upon this great man; an honour till then unknown, no person before him having assumed the name of a vanquished nation. Such was the conclusion of the second Punic war, after having lasted seventeen years.

*A short Reflection on the Government of Carthage in the time of the Second Punic War.*

I shall conclude the particulars which relate to the second Punic war, with a reflection of Polybius,\* which will show the difference between the two commonwealths of Rome and Carthage. It may be affirmed, in some measure, that at the beginning of the second Punic war, and in Hannibal's time, Carthage was in its decline. The flower of its youth, and its sprightly vigour, were already diminished. It had begun to fall from its exalted pitch of power, and was inclining towards its ruin; whereas Rome was then, as it were, in its bloom and prime of life, and swiftly advancing to the conquest of the universe.

The reason of the declension of the one, and the rise of the other, is deduced, by Polybius, from the different form of government established in these commonwealths, at the time we are now speaking of. At Carthage, the common people had seized upon the sovereign authority with regard to public affairs, and the advice of their ancient men or magistrates was no longer listened to: all affairs were transacted by intrigue and cabal. To take no notice of the artifices which the faction adverse to Hannibal employed, during the whole time of his command, to perplex him; the single instance of burning the Roman vessels during a truce, a perfidious action to which the common people compelled the senate to lend their name and assistance, is a proof of Polybius's assertion. On the contrary, at this very time, the Romans paid the highest regard to their senate, that is, to a body composed of the greatest sages; and their old men were listened to and revered as oracles. It is well known that the Roman people were exceedingly jealous of their authority, and especially in whatever related to the election of magistrates. A century of young men,† who by lot were to give the first vote, which generally directed all the rest, had nominated two consuls. On the bare remonstrance of Fabius,‡ who represented to the people, that in a tempest, like that with

\* Lib. vi. p. 493, 494.

† Liv. l. xxiv. n. 8, 9.

‡ Quilibet nautarum rectorumque tranquillo mari gubernare potest: Ubi sæva orta tempestas est, ac turbato mari rapitur vento navis, tum viro et gubernatore opus est. Non tranquillo navigamus, sed jam aliquot procellis submersi penè sumus. Itaque gubernacula sedeat, summâ curâ providendum ac præcavendum nobis est.



which Rome was then struggling, the ablest pilots ought to be chosen to steer the vessel of state; the century returned to their suffrages, and nominated other consuls. Polybius infers, that a people, thus guided by the prudence of old men, could not fail of prevailing over a state which was governed wholly by the giddy multitude. And indeed, the Romans, under the guidance of the wise counsels of their senate, gained at last the superiority with regard to the war considered in general, though they were defeated in several particular engagements; and established their power and grandeur on the ruin of their rivals.

*The Interval between the Second and Third Punic Wars.*

This interval, though considerable enough with regard to its duration, since it took up above fifty years, is very little remarkable as to the events which relate to Carthage. They may be reduced to two heads; of which the one relates to the person of Hannibal, and the other to some particular differences between the Carthaginians and Massinissa king of the Numidians. We shall treat both separately, but at no great length.

SECT. I. CONTINUATION OF THE HISTORY OF HANNIBAL.

When the second Punic war was ended, by the treaty of peace concluded with Scipio, Hannibal, as he himself observed in the Carthaginian senate, was forty five years of age. What we have farther to say of this great man, includes the space of twenty-five years.

*Hannibal undertakes and completes the Reformation of the Courts of Justice, and the Treasury of Carthage.*

After the conclusion of the peace, Hannibal, at least at first, was greatly respected in Carthage, where he filled the first employments of the state with honour and applause. He headed the Carthaginian forces in some wars against the Africans;\* but the Romans, to whom the very name of Hannibal gave uneasiness, not being able to see him in arms without displeasure, made complaints on that account, and accordingly he was recalled to Carthage.

On his return he was appointed prætor, which seems to have been a very considerable employment, and to have conferred great authority. Carthage is therefore going to be, with regard to him, a new theatre, as it were, on which he will display virtues and qualities of a quite different nature from those we have hitherto admired in him, and which will finish the picture of this illustrious man.

Eagerly desirous of restoring the affairs of his afflicted country

\* Corn. Nep. in Annib. c. 7.



to their former happy condition, he was persuaded, that the two most powerful methods to make a state flourish, were, an exact and equal distribution of justice to all its subjects in general, and a scrupulous fidelity in the management of the public finances. The former, by preserving an equality among the citizens, and making them enjoy such a delightful, undisturbed liberty, under the protection of the laws, as fully secures their honour, their lives, and properties, unites the individuals of the commonwealth more closely together, and attaches them more firmly to the state, to which they owe the preservation of all that is most dear and valuable to them. The latter, by a faithful administration of the public revenues, supplies punctually the several wants and necessities of the state; keeps in reserve a never-failing resource for sudden emergencies, and prevents the people from being burdened with new taxes, which are rendered necessary by extravagant profusion, and which chiefly contribute to make men harbour an aversion for the government.

Hannibal saw, with great concern, the irregularities which had crept equally into the administration of justice, and the management of the finances. Upon his being nominated prætor, as his love for regularity and order made him uneasy at every deviation from it, and prompted him to use his utmost endeavours to restore it; he had the courage to attempt the reformation of this double abuse, which drew after it a numberless multitude of others, without dreading either the animosity of the old faction that opposed him, or the new enmity which his zeal for the republic must necessarily draw upon him.

The judges exercised the most flagrant extortion with impunity.\* They were so many petty tyrants, who disposed, in an arbitrary manner, of the lives and fortunes of the citizens; without there being the least possibility of putting a stop to their injustice, because they held their commissions for life, and mutually supported one another. Hannibal, as prætor, summoned before his tribunal an officer belonging to the bench of judges, who openly abused his power. Livy tells us that he was a questor. This officer, who was of the opposite faction to Hannibal, and had already assumed all the haughtiness and pride of the judges, among whom he was to be admitted at the expiration of his present office, insolently refused to obey the summons. Hannibal was not of a disposition to suffer an affront of this nature tamely. Accordingly, he caused him to be seized by a lictor, and brought him before an assembly of the people. There, not satisfied with directing his resentment against this single officer, he impeached the whole bench of judges; whose insupportable and tyrannical pride was not restrained, either by the fear of the laws, or a reverence for the magistrates. And, as Hannibal perceived that he was heard with pleasure, and that

\* Liv. l. xxxiii. n. 46.



the lowest and most inconsiderable of the people discovered, on this occasion, that they were no longer able to bear the insolent pride of these judges, who seemed to have a design upon their liberties, he proposed a law (which accordingly passed,) by which it was enacted, that new judges should be chosen annually; with a clause, that none should continue in office beyond that term. The law, at the same time that it acquired him the friendship and esteem of the people, drew upon him, proportionably, the hatred of the greatest part of the grandees and nobility.

He attempted another reformation,\* which created him new enemies, but gained him great honour. The public revenues were either squandered away by the negligence of those who had the management of them, or were plundered by the chief men of the city, and the magistrates; so that money being wanting to pay the annual tribute due to the Romans, the Carthaginians were going to levy it upon the people in general. Hannibal, entering into a long detail of the public revenues, ordered an exact estimate to be laid before him; inquired in what manner they had been applied; the employments and ordinary expenses of the state; and having discovered, by this inquiry, that the public funds had been in a great measure embezzled, by the fraud of the officers who had the management of them, he declared, and promised, in a full assembly of the people, that without laying any new taxes upon private men, the republic should hereafter be enabled to pay the tribute to the Romans; and he was as good as his word. The farmers of the revenues, whose plunder and rapine he had publicly detected, having accustomed themselves hitherto to fatten upon the spoils of their country, exclaimed vehemently against these regulations;† as if their own property had been forced out of their hands, and not the sums they had plundered from the public.

### *The Retreat and Death of Hannibal.*

‡ This double reformation of abuses raised great clamours against Hannibal. His enemies were writing incessantly to the chief men, or their friends, at Rome, to inform them, that he was carrying on a secret intelligence with Antiochus, king of Syria; that he frequently received couriers from him; and that this prince had privately despatched agents to Hannibal, to concert with him the measures for carrying on the war he was meditating: that as some animals are so extremely fierce, that it is impossible ever to tame them; in like manner this man was of so turbulent and implacable a spirit, that he could not brook ease, and therefore would, sooner or later, break out again. These informations were listened to at Rome: and as

\* Liv. l. xxlii. n. 46, 47.

† Tum verò isti, quos paverat per aliquot annos publicus peculatus, velut niſe ereptis, non furto eorum manibus extorto, infensi et irati, Romanos in Annibalem, et ipſos causam odii quærentes, instigabant. /46

‡ Liv. l. xxlii. n. 45—49.



the transactions of the preceding war had been begun and carried on almost solely by Hannibal, they appeared the more probable. However, Scipio strongly opposed the violent measures which the senate were going to take on their receiving this intelligence, by representing it as derogatory to the dignity of the Roman people, to countenance the hatred and accusations of Hannibal's enemies; to support, with their authority, their unjust passions; and obstinately to persecute him even in the very heart of his country; as though the Romans had not humbled him sufficiently in driving him out of the field, and forcing him to lay down his arms.

But notwithstanding these prudent remonstrances, the senate appointed three commissioners to go and make their complaints to Carthage, and to demand that Hannibal should be delivered up to them. On their arrival in that city, though other motives were speciously pretended, yet Hannibal was perfectly sensible that himself only was aimed at. The evening being come, he conveyed himself on board a ship, which he had secretly provided for that purpose: on which occasion he bewailed his country's fate more than his own. *Sapius patriæ quàm suorum\* eventus miseralus.* This was the eighth year after the conclusion of the peace. The first place he landed at was Tyre, where he was received as in his second country, and had all the honours paid him which were due to A. M. 3312. his exalted merit. After staying some days here, he A. Rom. 536. set out for Antioch, which the king had lately left, and from thence waited upon him at Ephesus. The arrival of so renowned a general gave great pleasure to the king, and did not a little contribute to determine him to engage in war against Rome; for hitherto he had appeared wavering and uncertain on that head. In this city a philosopher,† who was looked upon as the greatest orator of Asia, had the imprudence to make a long harangue before Hannibal, on the duties of a general, and the rules of the art-military. The speech charmed the whole audience. But Hannibal being asked his opinion of it—*I have seen, says he, many old dotards in my life, but this exceeds them all.*‡

The Carthaginians, justly fearing that Hannibal's escape would certainly draw upon them the arms of the Romans, sent them advice that Hannibal was withdrawn to Antiochus.‡ The Romans

\* It is probable that we should read *suos*.

† Cic. de Orat. l. ii. n. 75, 76.

‡ *Hic Panus liberi respondiisse fertur, multos se deliros senes saepe vidisse: Sed qui magis quàm Phormio deliraret vidisse neminem.* Stobæus, Serm. lii. gives the following account of this matter: 'Αντίβας ἀκούσας Σταίκοῦ τινος ἐπιχειροῦντος, ὅτι ὁ σοφὸς μῖνος στρατηγὸς ἐστίν, ἐβλάσσει, νομίζων ἀδύνατον εἶναι ἐκτὸς τῆς δὲ ἔργων ἡμπεριγίας τὴν ἐν τοῦτοις ἐπιστήμην ἔχειν. i. e. Hannibal bearing a Stoic philosopher undertake to prove that the wise man was the only general, laughed, as thinking it impossible for a man to have any skill in war without having long practised it.

§ They did more, for they sent two ships to pursue Hannibal, and bring him back; they sold off his goods, razed his house; and, by a public decree, declared him an exile. Such was the gratitude the Carthaginians showed to the greatest general they ever had. Corn. Nep. in vitæ Hannib. c. 7.



were very much disturbed at this news · and the king might have turned it extremely to his advantage, had he known how to make a proper use of it.

The first advice that Hannibal gave him at this time,\* and which he frequently repeated afterwards, was, to make Italy the seat of the war. He required 100 ships, eleven or 12,000 land forces, and offered to take upon himself the command of the fleet; to cross into Africa, in order to engage the Carthaginians in the war, and afterwards to make a descent upon Italy; during which the king himself should remain in Greece with his army, holding himself constantly in readiness to cross over into Italy whenever it should be thought convenient. This was the only thing proper to be done, and the king very much approved the proposal at first.

Hannibal thought it would be expedient to prepare his friends at Carthage,† in order to engage them the more strongly in his views. The transmitting of information by letters, is not only unsafe, but they can give only an imperfect idea of things, and are never sufficiently particular. He therefore despatched a trusty person with ample instructions to Carthage. This man was scarce arrived in the city, but his business was suspected. Accordingly, he was watched and followed: and, at last, orders were issued for his being seized. However, he prevented the vigilance of his enemies, and escaped in the night; after having fixed, in several public places, papers, which fully declared the occasion of his journey. The senate immediately sent advice of this to the Romans.

A. M. 3813. Villius,‡ one of the deputies who had been sent A. Rom. 557. into Asia, to inquire into the state of affairs there, and, if possible, to discover the real designs of Antiochus, found Hannibal in Ephesus. He had many conferences with him, paid him several visits, and speciously affected to show a particular esteem for him on all occasions. But his chief aim, by all this designing behaviour, was to make him be suspected, and to lessen his credit with the king, in which he succeeded but too well.§

Some authors affirm, that Scipio was joined in this embassy;|| and they even relate the conversation which that general had with Hannibal. They tell us, that the Roman having asked him, who, in his opinion, was the greatest captain that had ever lived; he answered, Alexander the Great, because, with a handful of Macedonians, he had defeated numberless armies, and carried his conquests into countries so very remote that it seemed scarce possible for any man only to travel so far. Being afterwards asked to whom he gave the second rank, he answered, to Pyrrhus, be-

\* Liv. l. xxxiv. n. 60.

† Ib. n. 61.

‡ Ib. l. xxxv. n. 14. Polyb. l. iii. p. 166, 167.

§ Polybius represents this application of Villius to Hannibal, as a premeditated design, in order to render him suspected to Antiochus, because of his intimacy with a Roman. Livy owns, that the affair succeeded as if it had been designed; but, at the same time, he gives, for a very obvious reason, another turn to this conversation, and says, that no more was intended by it, than to sound Hannibal, and to remove any fears or apprehensions he might be under from the Romans.

|| Liv. xxxv. n. 14. Plutarch in vitâ Flamin.



cause this king was the first who understood the art of pitching a camp to advantage; no commander ever made a more judicious choice of his posts, was better skilled in drawing up his forces, or was more dexterous in winning the affections of foreign soldiers; insomuch, that even the people of Italy were more desirous to have him for their governor, though a foreigner, than the Romans themselves, who had so long been settled in their country. Scipio proceeding, asked him next, whom he looked upon as the third: on which Hannibal made no scruple to assign that rank to himself. Here Scipio could not forbear laughing; *But what would you have said, continued Scipio, had you conquered me?—I would, replied Hannibal, have ranked myself above Alexander, Pyrrhus, and all the generals the world ever produced.* Scipio was not insensible of so refined and delicate a flattery, which he no ways expected; and which, by giving him no rival, seemed to insinuate, that no captain was worthy of being put in comparison with him.

The answer, as told by Plutarch,\* is less witty, and not so probable. In this author, Hannibal gives Pyrrhus the first place, Scipio the second, and himself the third.

Hannibal, sensible of the coldness with which Antiochus received him,† ever since his conferences with Villius or Scipio, took no notice of it for some time, and seemed insensible of it. But at last he thought it advisable to come to an explanation with the king, and to open his mind freely to him. *The hatred, says he, which I bear to the Romans, is known to the whole world. I bound myself to it by an oath, from my most tender infancy. It is this hatred that made me draw the sword against Rome during thirty-six years. It is that which, even in time of peace, has caused me to be driven from my native country, and forced me to seek an asylum in your dominions. For ever guided and fired by the same passion, should my hopes be frustrated here, I will fly to every part of the globe, and rouse up all nations against the Romans. I hate them, and will hate them eternally; and know that they bear me no less animosity. So long as I shall continue in the resolution to take up arms against them, you may rank Hannibal in the number of your best friends. But if other counsels incline you to peace, I declare to you, once for all, address yourself to others for advice, and not to me.* Such a speech, which came from his heart, and expressed the greatest sincerity, struck the king, and seemed to remove all his suspicions; so that he now resolved to give Hannibal the command of part of his fleet.

But what havoc is not flattery capable of making in courts and in the minds of princes!‡ Antiochus was told, that it was imprudent in him to put so much confidence in Hannibal, an exile, a Carthaginian, whose fortune or genius might suggest to him, in one day, a thousand different projects: that besides, this very fame which Hannibal had acquired in war, and which he considered as his peculiar

\* Plut. in Pyrrho. p. 687

† Liv. lib. xxxv. n. 19.

‡ Ibid. l. xxxv. n. 42, 43.



*inheritance, was too great for a man who fought only under the ensigns of another; that none but the king ought to be the general and conductor of the war; and that it was incumbent on him to draw upon himself alone the eyes and attention of all men; whereas, should Hannibal be employed, he (a foreigner) would have the glory of all the successes ascribed to him.—No minds, says Livy,\* on this occasion, are more susceptible of envy, than those whose merit is below their birth and dignity; such persons always abhorring virtue and worth in others, for this reason alone, because they are strange and foreign to themselves.* This observation was fully verified on this occasion. Antiochus had been taken on his weak side; a low and sordid jealousy, which is the defect and characteristic of little minds, extinguished every generous sentiment in that monarch. Hannibal was now slighted and laid aside: however, he was greatly revenged on Antiochus, by the ill success this prince met with; and showed how unfortunate that king is whose soul is accessible to envy, and his ears open to the poisonous insinuation of flatterers.

In a council held some time after,† to which Hannibal, for form's sake, was admitted, he, when it came to his turn to speak, endeavoured chiefly to prove, that Philip of Macedon ought, on any terms, to be engaged to form an alliance with Antiochus, which was not so difficult as might be imagined. *With regard, says Hannibal, to the operations of the war, I adhere immoveably to my first opinion; and had my counsels been listened to before, Tuscany and Liguria would now be all in a flame; and Hannibal (a name that strikes terror into the Romans) in Italy. Though I should not be very well skilled as to other matters, yet the good and ill success I have met with must necessarily have taught me sufficiently how to carry on a war against the Romans. I have nothing now in my power, but to give you my counsel, and offer you my service. May the gods give success to all your undertakings!* Hannibal's speech was received with applause, but not one of his counsels was put in execution.

Antiochus, imposed upon and lulled asleep by his flatterers, remained quiet at Ephesus, after the Romans had driven him out of Greece;‡ not once imagining that they would ever invade his dominions. Hannibal, who was now restored to favour, was for ever assuring him, that the war would soon be removed into Asia. and that he would soon see the enemy at his gates: that he must resolve, either to abdicate his throne, or oppose vigorously a people who grasped at the empire of the world. This discourse awakened, in some little measure, the king out of his lethargy, and prompted him to make some weak efforts. But, as his conduct was unsteady, after sustaining a great many considerable losses, he was forced to terminate the war by an ignominious peace; one of the articles of which

\* Nulla ingenia tam prona ad invidiam sunt, quam eorum qui genus ac fortunam suam animis non æquant: Quia virtutem et bonum alienum oderunt.

† Liv. l. xxxvi. n. 7.

‡ Ibid l. xxxvi. n. 41.



was, that he should deliver up Hannibal to the Romans. However, the latter did not give him opportunity to put it in execution, but retired to the island of Crete, to consider there what course it would be best for him to take.

The riches he had brought along with him, of which the people of the island got some notice, had like to have proved his ruin.\* Hannibal was never wanting in stratagems, and he had occasion to employ them now, to save both himself and his treasure. He filled several vessels with molten lead, the tops of which he just covered over with gold and silver. These he deposited in the temple of Diana, in presence of several Cretans, to whose honesty, he said he confided all his treasure. A strong guard was then posted round the temple, and Hannibal was left at full liberty, from a supposition that his riches were secured. But he had concealed them in A. M. 3830. hollow statues of brass,† which he always carried A. Rom. 504. along with him. And then, embracing a favourable opportunity to make his escape, he fled to the court of Prusias king of Bithynia.‡

It appears from history that he made some stay in the court of this prince, who soon engaged in war with Eumenes king of Pergamus, a professed friend to the Romans. By means of Hannibal, the troops of Prusias gained several victories both by land and sea.

He employed a stratagem of an extraordinary kind in a sea-fight.§ As the enemy's fleet consisted of more ships than his, he had recourse to artifice. He put into earthen vessels all kinds of serpents, and ordered these vessels to be thrown into the enemy's ships. His chief aim was to destroy Eumenes; and for that purpose it was necessary for him to find out which ship he was on board of. This Hannibal discovered by sending out a boat, upon pretence of conveying a letter to him. Having gained his point thus far, he ordered the commanders of the respective vessels to direct their attack principally against Eumenes's ship. They obeyed, and would have taken it, had he not outsailed his pursuers. The rest of the ships of Pergamus sustained the fight with great vigour, till the earthen vessels had been thrown into them. At first they only laughed at this, and were very much surprised to find such weapons employed against them. But when they saw themselves surrounded with the serpents, which darted out of these vessels when they flew to pieces, they were siezed with dread, retired in disorder, and yielded the victory to the enemy.

A. M. 3822. Services of so important a nature seemed to secure A. Rom. 568. for ever to Hannibal an undisturbed asylum at that prince's court.|| However, the Romans would not suffer him to

\* Cornel. Nep. in Annib. c. 9, 10. Justin. l. xxii. c. 4.

† These statues were thrown out by him, in a place of public resort, as things of little value. Cornel. Nep.

‡ Cornel. Nep. in Annib. c. 10, 11. Justin. l. xxxii. c. 4.

§ Justin. l. xxxii. c. 4.

Corn. Nep. in vit. Annib.

|| Liv. l. xxxix. n. 51.



be easy there, but deputed Q. Flaminius to Prusias, to complain of the protection he gave Hannibal. The latter easily guessed the motive of this embassy, and therefore did not wait till his enemies had an opportunity of delivering him up. At first he attempted to secure himself by flight; but perceiving that the seven secret outlets, which he had contrived in his palace, were all seized by the soldiers of Prusias, who, by perfidiously betraying his guest, was desirous of making his court to the Romans; he ordered the poison, which he had long kept for this melancholy occasion, to be brought him; and taking it in his hand, *Let us*, says he, *free the Romans from the disquiet with which they have so long been tortured, since they have not patience to wait for an old man's death. The victory which Flaminius gains over a man disarmed and betrayed, will not do him much honour. This single day will be a lasting testimony of the great degeneracy of the Romans. Their fathers sent notice to Pyrrhus, to desire he would beware of a traitor who intended to poison him, and that at a time when this prince was at war with them in the very centre of Italy; but their sons have deputed a person of consular dignity to spirit up Prusias, impiously to murder one who is not only his friend, but his guest.* After calling down curses upon Prusias, and having invoked the gods, the protectors and avengers of the sacred rights of hospitality, he swallowed the poison,\* and died at seventy years of age.

This year was remarkable for the death of three great men, Hannibal, Philopœmen, and Scipio, who had this in common, that they all died out of their native country, by a death little correspondent to the glory of their actions. The two first died by poison: Hannibal being betrayed by his host; and Philopœmen being taken prisoner in a battle against the Messenians, and thrown into a dungeon, was forced to swallow poison. As to Scipio, he banished himself to avoid an unjust prosecution which was carrying on against him at Rome, and ended his days in a kind of obscurity.

### *The Character and Eulogium of Hannibal.*

This would be the proper place for representing the excellent qualities of Hannibal, who reflected so much glory on Carthage. But as I have attempted to draw his character elsewhere,† and to give a just idea of him, by making a comparison between him and Scipio, I think myself dispensed from giving his eulogium at large in this place.

\* Plutarch, according to his custom, assigns him three different deaths. Some, says he, relate, that having wrapped his cloak about his neck, he ordered his servant to fix his knees against his buttocks, and not to leave twisting till he had strangled him. Others say, that, in imitation of Themistocles and Midas, he drank bull's blood. Livy tells us, that Hannibal drank a poison which he always carried about him; and taking the cup into his hands, cried, *Let us free, &c. In vita Flamini.*

† Vol. II. of the Method of Studying and Teaching the Belles Lettres.



Persons who devote themselves to the profession of arms, cannot spend too much time in the study of this great man, who is looked upon, by the best judges, as the most complete general, in almost every respect, that ever the world produced.

During the whole seventeen years that the war lasted, two errors only are objected to him: First, his not marching, immediately after the battle of Cannæ, his victorious army to Rome, in order to besiege that city: Secondly, his suffering their courage to be softened and enervated, during their winter-quarters in Capua: errors, which only show that great men are not so in all things; *summi enim sunt, homines tamen*;\* and which, perhaps, may be partly excused.

But then, for these two errors, what a multitude of shining qualities appear in Hannibal! How extensive were his views and designs, even in his most tender years! What greatness of soul! What intrepidity! What presence of mind must he have possessed, to be able, even in the fire and heat of action, to turn every thing to advantage! With what surprising address must he have managed the minds of men, that, amidst so great a variety of nations which composed his army, who often were in want both of money and provisions, his camp was not once disturbed with any insurrection, either against himself or any of his generals! With what equity, what moderation, must he have behaved towards his new allies, to have prevailed so far as to attach them inviolably to his service, though he was reduced to the necessity of making them sustain almost the whole burden of the war, by quartering his army upon them, and levying contributions in their several countries! In short, how fruitful must he have been in expedients, to be able to carry on, for so many years, a war in a remote country, in spite of the violent opposition made by a powerful faction at home, which refused him supplies of every kind, and thwarted him on all occasions! It may be affirmed, that Hannibal, during the whole series of this war, seemed the only prop of the state, and the soul of every part of the empire of the Carthaginians, who could never believe themselves conquered, till Hannibal confessed that he himself was so.

But our acquaintance with Hannibal will be very imperfect, if we consider him only at the head of armies. The particulars we learn from history, concerning the secret intelligence he held with Philip of Macedon; the wise counsels he gave to Antiochus, king of Syria; the double reformation he introduced in Carthage, with regard to the management of the public revenues and the administration of justice, prove that he was a great statesman in every respect. So superior and universal was his genius, that it took in all parts of government; and so great were his natural abilities, that he was capable of acquitting himself in all the various func-

\* Quintil.



tions of it with glory. Hannibal shone as conspicuously in the cabinet as in the field; equally able to fill the civil as the military employments. In a word, he united in his own person the different talents and merits of all professions, the sword, the gown, and the finances.

He had some learning; and though he was so much employed in military labours, and engaged in so many wars, he, however, found some leisure to devote to literature.\* Several smart repartees of Hannibal, which have been transmitted to us, show that he had a great fund of natural wit; and this he improved by the most polite education that could be bestowed at that time, and in such a republic as Carthage. He spoke Greek tolerably well, and even wrote some books in that language. His preceptor was a Lacedæmonian, named Sosilus, who, with Philenius, another Lacedæmonian, accompanied him in all his expeditions. Both these undertook to write the history of this renowned warrior.

With regard to his religion and moral conduct, he was not altogether so profligate and wicked as he is represented by Livy:† “cruel even to inhumanity; more perfidious than a Carthaginian; regardless of truth, of probity, of the sacred ties of oaths; fearless of the gods, and utterly void of religion.” *Inhumana crudelitas, perfidia plusquam Punica; nihil veri, nihil sancti, nullus deum metus, nullum iurjurandum, nulla religio.* According to Polybius,‡ he rejected a barbarous proposal that was made him before he entered Italy, which was to eat human flesh, at a time when his army was in absolute want of provisions. Some years after,§ so far from treating with barbarity, as he was advised to do, the dead body of Sempronius Gracchus, which Mago had sent him, he caused his funeral obsequies to be solemnized in presence of the whole army. We have seen him, on many occasions, evince the highest reverence for the gods; and Justin,|| who copied Trogius Pompeius, an author worthy of credit, observes, that he always showed uncommon moderation and continence with regard to the great number of women taken by him during the course of so long a war; inso-much that no one would have imagined he had been born in Africa, where incontinence is the predominant vice of the country. *Pudicitiamque eum tantam inter tot captivas habuisse, ut in Africâ natum quivis negaret.*

His disregard of wealth, at a time when he had so many opportunities to enrich himself by the plunder of the cities he stormed and the nations he subdued, shows that he knew the true and genuine use a general ought to make of riches, viz. to gain the affection of his soldiers, and to attach his allies to his interest, by diffusing his beneficence on proper occasions, and not being sparing in his re-

\* Atque hic tantus vir, tantisque bellis districtus, nonnihil temporis tribuit litteris, &c. *Corn. Nep. in vitâ Annib.* cap. 13.

† Lib. xxi. n. 4.

‡ Excerpt. è Polyb. p. 33.

§ Excerpt. è Diod. l. 282

Liv. l. xxv. n. 17.

|| Lib. xxxii. c. 4.



wards: a quality very essential, and at the same time as uncommon in a commander. The only use Hannibal made of money was to purchase success; firmly persuaded, that a man who is at the head of affairs is sufficiently recompensed by the glory derived from victory.

He always led a very regular, austere life;\* and even in times of peace, and in the midst of Carthage, when he was invested with the first dignity of the city, we are told that he never used to recline himself on a bed at meals, as was the custom in those ages, and that he drank but very little wine. So regular and uniform a life may serve as an illustrious example to our commanders, who often include, among the privileges of war and the duty of officers, the keeping of splendid tables, and living luxuriously.

I do not, however, pretend altogether to exculpate Hannibal from all the errors with which he is charged. Though he possessed an assemblage of the most exalted qualities, it cannot be denied but that he had some little tincture of the vices of his country; and that it would be difficult to excuse some actions and circumstances of his life. Polybius observes,† that Hannibal was accused of avarice in Carthage, and of cruelty in Rome. He adds, on the same occasion, that people were very much divided in opinion concerning him; and it would be no wonder, as he had made himself so many enemies in both cities, that they should have drawn him in disadvantageous colours. But Polybius is of opinion, that though it should be taken for granted, that all the defects with which he is charged are true; yet that they were not so much owing to his nature and disposition, as to the difficulties with which he was surrounded, in the course of so long and laborious a war; and to the complacency he was obliged to show to the general officers, whose assistance he absolutely wanted, for the execution of his various enterprises; and whom he was not always able to restrain, any more than he could the soldiers who fought under them.

\* Cibi potumisque, desiderio natural, non voluptate, modus finitus. *Liv.* l. xxi n. 4.

Consulat Annibalem, nec tum cum Romano tonantem bello Italia contremuit, nec cum reverens Carthaginem summum Imperium tenuit, aut cubantem cernisse, aut plus quam sextario vini indulgere. *Justin.* l. xxiii. c. 4.

† Excerpt. à Polyb. p. 34. 37.

